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Rob. Grove R. P. D^no^
Epiſc. Lond. a Sac.
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A

Plain Discourse UPON UPRIGHTNESS.

SHEWING THE

Properties and Priviledges

OF AN

Upright Man.

By *Richard Steele*, M. A. and Minister of the Gospel.

John 1:47. *Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.*

The Second Edition.

LONDON,
Printed for *E. Calvert*, and are to be sold by *John Williamson*, at the *Sun* and *Bible* in the New Buildings on *London Bridge*. 1672.

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The Epistle to the READER:

Friendly Reader,

THis *small Book hopes for thy* Acceptance, *meerly for its* Honesty *and* Plainness, *which I have chiefly studied all along*; a plain discourse *being fittest upon* plainness of Heart. *I am not ignorant of the various & excellent Tractates upon this* Subject; *unto which*

little for substance can be added, especially by Me, that have so little of mental *or* experimental *Insight into the Point in hand: so that if a friendly violence had not been us'd upon me, this had never appear'd. But my flexible disposition could not without flat incivility withstand the undeniable importunities of a very* Grave Judicious Minister, *who (upon hearing some Heads hereof deliver'd) would not rest without my promise to*

make it publick; *which then and ever since I thought unworthy of the* Press; *but being thus ingaged I could not go back, & thereupon inlarging the* Matter, *& a little altering the* Method, *I have at last sent it out, & the blessing of God be with it. A man may preach* profitably *on those points, that have heretofore been handled; and it is possible to* Print acceptably *on* Subjects *written on before, especially where some* variety of

Matter *and* Variation *of* Method *is superadded, which I hope you will find in this piece in hand.*

Moreover there are such swarmes of litigious Books of Controversies, *which scorch up all true Love and Zeal, and greatly grieve such as* love Peace, *that may perhaps make such Discourses as this concerning the Vitals of* genuine Piety, *to be very necessary. For certainly if our ends were* Right, *and our* Hearts Upright

with

with our God; if Christian Magistrates, Ministers, and People were plainly and truly bent to promote the Honour, Love and Fear of God, and the indubitable wayes of Holiness, we should soon agree, *or else charitably* indulge *one another in these* lesser *things; 'Tis* Hypocrites *on all sides that make our* wound incurable. *Surely where the* Mind *is* sound, *and the* Heart sincere *in the* Main, *grains of allowance should be granted*

for

for some Errors of the understanding and Failings in the Conversation; lest we deal with others, as we would be loath to be dealt with, either by God or Men. The Consideration hereof, as also of the scarcity of sincere Christians, to the plenty of Hypocrites in the world, may make some Tolerable Apology for this small Tract; which I do most earnestly recommend, first to the blessing of the Lord, and then to your diligent perusal.

Read

To the Reader.

Read and think, and read and pray, and then through his Grace it shall be useful to you. And I beseech you for the Lord Jesus sake, and for the love of the Spirit, strive together with me, in your prayers to God for me *a miserable sinner, that I may be* Upright and Useful *till I dye, whereby you will abundantly recompence these Indeavours of*

Your Servant in

Octob. 1. 1670. the Gospel

R. S.

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A Plain Discourse UPON UPRIGHTNESS.

Psal. 18. 25. ----- *With an Upright Man thou wilt shew thy self Upright.*

CHAPTER I.

Of the Uprightness of Man.

SECTION I.

HE that would be *Wise*, let him read the *Proverbs*; he that would be *Holy*, let him read the *Psalms*. Every line in this book breaths *peculiar Sanctity*. Sect. 1. The context & coherence.

This Psalm, though *plac'd* among the first, was *penn'd* among the last, (as the *Preface* assures us) and is left as the Epitome of the General history of *David's* life.

It is twice recorded in the *Scripture*, (*2 Sam.* 22. and in this Book of *Psalms*) for the Excellency and Sweetness thereof; surely that we should take double notice of it.

Holy *David*, being near the shore, here looks on his former *Dangers* and *Deliverances* with a thankful heart, and writes this *Psalm* to bless the *Lord*: As if each of you that are grown into years, should review your lives, and observe the wonderful Goodness and Providence of *God*, towards you; and then sit down, and write a *modest Memorial* of his most *remarkable* mercies, for the comfort of your selves and your posterity. An excellent practise: What a comfort would it be for you to read how good your *God* was to your *Father*, or *Grandfather*, that are dead and gone? So would your children rejoyce in the *Lord*, upon the reading of his Goodness to you, and you cannot have a better pattern for this, than holy *David* who wrote this *Psalm*, when he was *threescore and seven* years old: when he had out-liv'd most of his troubles, and almost ready for his journey to his *Father in heaven*, he resolves to leave this good Report of him upon *Earth*.

And I pray mark how he begins; he set

not up *Trophies* to himself, but *Triumphs* in his God. *I will love thee, O Lord my strength.* As the *love Of God* is the *beginning* of all our mercies, so *love To God* should be the *end* and *effect* of them all. As the stream leads us to the spring, so all the *gifts* of God must lead us to the *giver* of them. *Lord*, thou hast saved me from sickness, I will love thee; from Death and Hell, I will love thee; on me thou hast bestowed Grace and comfort, *I will love thee, O Lord my strength.* And after he had heaped on *God* all the sweet names he could devise, *vers.* 2. As a true Saint thinks he can never speak *too well* of God, or too ill of himself, then he begins his *Narrative.*

I. Of his *Dangers*, verse 4, 5. *Snares of death, Flouds of ungodly men, Sorrows of Hell.* Hell and Earth are combin'd against each Holy man, and will trouble him sufficiently in *this* World, if they cannot keep him out of a *better.*

II. Of his retreat, and that was earnest prayer to God, *verse* 6. *I called upon the Lord, and cryed unto my God.* [When our Prayers are Cryes ardent and importunate then they speed] *my Cry came before him, even into his ears.* The mother trifles, while the child whimpers, but when he raises his note, strains every nerve, and tries

every vein, then she throws all aside, and gives him his desire. While our Prayers are only *Whispers*, our God can take his rest, but when we fall to *crying*, *now will I arise, saith the Lord.*

III. Of his *Rescue*, *verse* 7. to 20. By the powerful and terrible Arm of the *Lord*, who is in a lofty strain, brought in to his servants help, as if he would mingle Heaven and Earth together, rather than leave his Child in the Lyons paws.

IV. Of the *Reason* of this gracious dealing of God with him, *verse* 20, *&c.* He was a righteous *Person*, and he had a righteous *Cause*. And thereupon he turns to *God*, saying, Thou hast dealt with me just as thou art wont to do; For *with the merciful, thou wilt shew thy self merciful; and with the upright man thou wilt shew thy self upright.*

SECTION II.

Sect. 2. The Text opened.

AND so we are arriv'd at the *Text* it self, which being resolv'd, is an intire *Proposition*, containing 1. *A Subject*, *an Upright man.* 2. A Predicate, or what is spoke of him; to or *with* him, *God will shew*

ſhew himſelf upright. For Explication *With*] or, *before* him, *unto* him.

An Upright.] The ſame word is oft tranſlated *Perfect*, hee's good *throughout*, though not *throughly*; not one that *perſonates* Religion, but that is a Religious *Perſon*. He *is* perfect, becauſe he *would* be ſo. So *Noah* is termed, *Gen*. 6. 9. *Noah was a juſt man, and perfect* (i. e. *upright*) *in his Generation*: he was a *good man* in a *bad Age*. He was like a glowing ſpark of *fire* in a Sea of *Water*, which is perfect goodneſs: and therefore the *Holy Ghoſt* doth ſo hang upon his *Name*, as if he could not give over. It is an excellent *Preachers* obſervation, *verſe* 8. But *Noah* was a juſt man, and perfect in his Generations, and *Noah* walked with God. And *Noah* found grace in the eyes of the Lord. Theſe are the Generations of *Noah*. *Noah* begat three Sons: *Noah, Noah, Noah*, I love the ſound of thy name, and ſo are all your names precious to *God*, though hated by men, if the Name of *God* be dear and ſweet to you.

'Tis alſo ſometimes tranſlated *Plain*, *Gen*. 25. 27. *Jacob was* תם איש, *a plain*, that is, an upright *man dwelling in Tents*. *Eſau* was a *cunning* hunter, but *Jacob* was a plain man without welt or gard:

you might know his heart by his tongue, save once when *Rebeccah* put a cunning trick into his head, otherwise he was a most *upright*, *downright* man. And the plain meaning of it is, a simple cordial, unfeign'd and exact man, this is the man we are looking for.

Man] This *Substantive* the Hebrews use to drown in the *Adjective*, but here the *Holy Ghost* exhibits a word, and a choice one too, signifying a *Strong Valiant man*; the same word, *Psal.* 45. 3. *O mighty man!* that's meant of our *Lord Christ*, who was a most strong and valiant man, that could meet the *wrath* of *God*, the *malice* of the *Devil*, and the *sin* of *man* in the face, and come off with triumph. And so the *Dutch* translate this clause in 2 *Sam.* 22. *With the right valiant person, thou behavest thy self upright.*

In short, if the words were literally translated, they run thus [*a man of uprightnesses*] that is, every way you behold him, an upright man; like an *even Dye*, cast him which way you will, he will be found square and right. A stiff and strong man to tread down both lusts within, and temptations without. An *Athanasius contra mundum*, A *Luther contra Romam*; this

this is a man of an *an excellent spirit*, and such is our upright man.

Thou wilt shew thy self upright] or, wilt be upright with him, for one word in the *Hebrew* makes all these six, thou wilt *upright* it with him. If men will deal plainly with God, he will *deal plainly* with them. He that is upright in performing his *duty*, shall *find God* upright in performing his *Promises*. It is *Gods* way to carry to men, as they carry to him. If thou hast a *Design* to *please* him, he will have a *Design* to *please* thee; if thou wilt *Eccho* to him, when he calls, hee'l *Eccho* to thee, when thou call'st: On the other side, if a man will *wrestle* with *God*, he will *wrestle* with him; if thou wilt be fast and loose with him, and *walk frowardly* towards him, thou shalt have as good as thou bringest; if thou wilt *provoke* him with *never-ending sins*, he will *pursue* thee with *never-ending torments*: if thou wilt sin in *Tuo Eterno*, thou must suffer in *Suo Eterno*; and every man shall find *like for like*.

SECT. III.

Sect. 3. The Doctrine.

AND now 'tis time to be gathering something for our *instruction*, and let this be the *Lesson* hence to be learn'd namely,

Doctrine. Where *God* doth find an upright man, he shews himself an upright *God.*

True, he *finds* none but whom he *makes*, he finds them of his own making; but where-ever such a man is found, on the Throne, or in a Prison, or on a Dunghill, he shall find a *God* of his own, that will deal uprightly with him. However, he is an upright *God*, let men be what they will; whatever contrary motions the lower *spheres* have, yet the *Primum mobile* keeps its even and constant motion, and is never diverted out of its course at all: so is it with our God, let vain hypocrites walk never so crookedly, yet the holy God will *be justified when he speaketh, and clear when he judgeth.* He will be upright with you in executing his *threatnings*, if you hinder the current of his uprightness in performing *Promises.* The *filthy Dunghill* cannot infect the *glorious Sun* that shines all day upon it, nor can any mans *Evil*, cause him to cease from being *Good.* But the meaning of the Point is, to the upright man he shews himself a *graciously* upright God; *a true-hearted man on earth, shall find a true-hearted God in Heaven.*

The

The moſt proper and profitable way I can think of, for the handling of this Doctrine, within the intended limits is, 1. By ſhewing wherein ſtands the *uprightneſs of a man.* 2. By declaring *how God shews himſelf an upright God.* 3. By drawing out ſome *inferences* and *uſes* thereof. And firſt, of the firſt.

SECTION IV.

Sect. 4. The names of Uprightneſs.

THere are *Four* words (eſpecially) whereby Uprightneſs is expreſt in Scripture, which being conſidered, will give us ſome view of this Orient Jewel.

1. It is called *Truth*, 1 *Sam.* 12. 24.— *Serve him in truth.* Now Truth *moral* is the conformity of the mind and heart, to things ſaid and done; when therefore the *heart prayes* with the tongue, when the *heart obeys* with the hand, when we do the things of God *heartily as to the Lord.* This is to ſerve him in truth and uprightly.

And this ſure is the ſenſe of that, *Heb.* 10. 22. *Let us draw near with a true heart.* It is our ſin and folly to keep *at diſtance* from God, both in and out of his ſervice,

afraid

afraid, or *loth* to come up. It is *Gods* wi[ll] an
that we should *draw near*, and nearer ye[t] ure h
and that with *a true heart*: a true-hearte[d] *mark*
man at a Prayer does the work, when m[an] im i
ny of great appearances do but *beat t*[he] ver
Air. want

So when we come to men, 1 *John* 3. 1[8] of a
Let us not love in word, or in tongue [only] youn
but in deed and in truth; having a *Princi*[ple] nd
of unfeigned love in our *hearts* to eve[ry] ook
body, and thence producing words a[nd] e ca
deeds of *pure Charity*. This is an uprig[ht] *will*
man, whose heart within doth not give t[he] none
lye to his word and actions. Survey h[is] do.
duties to *God* and men, they are pious, ju[st] 3.
and charitable; open his *heart*, Piety, Rig[ht] port
teousnes, and Love are written there *Act*[s]
Like him that professed, if he might ha[ve] *glad*
had the molding of himself, *Light* shou[ld] with
have been his *Body*, and *Truth* should ha[ve] And
been his *Soul*. *thine*

2. Another word for this is *Sincerity*. bent
word taken from *Pure Honey*, that is, *s*[in] who
cera, without wax, unmingled. When t[he] *the*
New man hath as little as may be of t[he] the
Old man mingled with him. This *word* no
us'd *Phil.* 1. 10. *That ye may be sincere*. T[he] take
Greek word there signifies, that which *hear*
Sun-proof (as wares, that can abide to hyp
tryed between you and the *Sun*) su[re] *an h*

an upright man, bring him to the Scripture he is found; bring him to any ſolid *marks*, he can ſtand before them; put him into the ſcales, he is *weight*, however he is *right Gold*, though he may want ſome *grains of allowance*. He is of a right *Eagle breed*, though haply young or weak, yet he can look at the *Sun*, and not be daunted. An *hypocrite* can look *men* in the face, but an *upright* man, he can look *God* in the face. *As for me, I will behold thy face in righteouſneſs.* This none but a righteous upright man can do.

3. There is another word of this import, and that is, *Singleneſs of heart*, *Acts* 2. 46. *They did eat their meat with gladneſs, and ſingleneſs of heart*, that is, with a cordial chearfulneſs and bounty: And to this referrs that, *Luke* 11. 34. *When thine eye is ſingle* (when thy heart is ſingly bent to honour and ſerve God, then the whole life will reliſh of that principle) *the whole body will be full of light*: but if the *heart double* with *God*, the *life* will be no way *uniform* with men. And this is taken to be the meaning of the *Oneneſs of heart* promiſed, *Ezek.* 11. 19. whereas the hypocrite hath *an heart, and an heart, and an heart, and an heart*, for every luſt an heart.

heart. *A double minded man is unstable in all his wayes.* He is unresolved in the *end* he drives at, and so unfixed in his *desires* and *actions* that tend thereunto. Now the upright mans heart is one, he goes all one way, he is what he seems, one intention, one delight, one face, one tongue; in a word, he is all *but one man*, *Psalm* 103. 1. *Bless the Lord, O my soul, and ALL that is within me praise his holy Name.*

And to this purpose is the *fourth* word, that signifies uprightness and that is *Integrity*, 1 *Kings* 9. 4. *And if thou wilt walk before me, as* David *walked, in Integrity of heart and in uprightness.*---And that is when *all* the soul in *every* faculty is resolv'd, and bent for *God* and his glory. In an hypocrite the *Judgment* is against the *Will*, the *Conscience* against the *Affection*, the *Reason* against the *Appetite*, but in the upright, all the faculties agree, and combine within themselves, and the opposition is onely outward, against a *common enemy*. *He* is a *whole man*, for the *whole will* of God.

So then you see an upright man is a *True hearted, a sincere-hearted, a single-hearted, and a whole-hearted man.*

SECT.

SECT. V.

Sect. 5. Uprightneſs deſcribed and diſtinguiſhed.

THis *Uprightneſs* 1. Reſpects *God*. 2. Reſpects *Man*. The former may be called *Uprightneſs of heart*; the latter *Uprightneſs of Life*; and both theſe muſt be explained, and where they meet, there we find an *upright man*.

Concerning *uprightneſs of heart*, we muſt aſſert, that it is not ſo much a *diſtinct Grace*, a grace by its ſelf, as it is *all Grace*, 'tis that which ſtamps a *Reality* on every other grace: Without it, *Nec amanda eſt ipſa Charitas, nec ipſi Fidei fidendum, nec bene ſperandum de ipſa ſpe*. We cannot *believe* our *Faith*, nor *love* our *Love*, nor *hope* well of our *Hope* it ſelf.

Uprightneſs and Watchfulneſs are *Catholick* graces, of a general neceſſity; the former, to wit, Uprightneſs, to the *Being* and *Truth* of Grace, and the latter, to wit, Watchfulneſs, to the *Preſervation* and *Exerciſe* of Grace. And belike on that account, ſincerity is called *a Girdle*, *Epheſ.* 6. 14. *having your loyns girt about with truth*. Religion is to many as a *Cloak*, (though

(though it will prove the deareſt Cloak that ever was worn) which they can *put on* abroad, when it ſerves their *purpoſes*, and *put off* at home when it troubles them in their *luſts*; but now ſincerity is like a *Girdle*, that ties it cloſe to us. This makes all our Garments ſit cloſe to us, and to be *ungirt* here is to be *unbleſt*. And may be thus deſcribed.

Uprightneſs of heart is that *Grace, or gracious temper, whereby the ſoul is unreſervedly reſigned to God, and heartily bent to walk with him without guile.* In ſhort, when one is *A man after Gods own heart*: for Truth is nothing but an agreement of things with their firſt *Principles*, ſo that the *Heart* agreeing plainly with the *Heart* and *Will* of *God*, is an upright heart.

The ſame thing is meant by an *Honeſt heart*, *Luke* 8. 15. that is reſolved to carry ſquarely towards *God*; as there in the hearing of Gods Word, when the heart is clearly carried with the ſtream of Gods will, without *Exception* or *Diſſimulation*. As you know an honeſt man is ruled and ſwayed by *Reaſon* and *Equity* in a buſineſs, without ſquinting at his own opinions and ends, even ſo an upright heart honeſtly yields his Reaſon and Will captive to the

Will

Will of God, though it croſs his own conceits and ends. And thus *he is a man after Gods own heart*, is as like him (humane frailty conſidered) *as ever he can look*.

Now this bleſſed Uprightneſs may be conſidered,

1. In the Grounds of it.
2. In the Nature of it.
3. In the Object of it.

I. The *Ground* and root of Uprightneſs of Heart, ſtands in the total Receiving of Chriſt by the Heart, and the total Reſigning of the Heart unto him. This done, and there's a good foundation laid for ſincerity of ſoul.

1. There muſt be a *total Receiving of Jeſus Chriſt* tendered in the Goſpel, when you do take hold of the Lord Jeſus, and *cleave to him with purpoſe of heart*. As *Barnabas* preſt them at *Antioch*, Acts 11. 23. Many have a months mind of Chriſt, ſome velleities and wouldings, but wilt thou have him, and cleave to him, and that with purpoſe of heart? this is ſincerity, to receive a *whole Chriſt with a whole heart*. Not Chriſt the Saviour or Refuge only, ſo moſt would be willing; but Chriſt the Prince and *Portion alſo in the land of the living*. So *David* could ſay, *Pſal.* 142. 5. *O Lord, I ſaid thou art my refuge*,

refuge, and my portion in the land of the living. How many would fain have the Lord Jesus Christ for their *Refuge*, when Conscience pinches, affliction presses, or death stares them in the face, but how few will choose him for their portion and happiness in the midst of their outward comforts? the Hypocrite *dare not dye* without him, the upright Saint *cannot live* without him. *Cant.* 1.4. *The upright love thee*, and love cannot live contentedly without fruition.

To be *content* of a Christ, because of some present need of him is one thing, is nothing, if that be all: but to *chuse him* as the *fairest of ten thousand*, and that with an intire heart; to have Mind, Will, Conscience and Affection, all of a mind, and this mind to be set on *Christs yoke* as well as his *Crown*, his *Spirit* as well as his *Merit*, his *Rule* as well as his *Righteousness*, here goes the upright heart: whereas an hypocrite he hath some *fancy* for *Jesus Christ*, but will not have him, this pleases him, but that likes him not, and so he dodges endlesly, and parles with him through the window, but bolts the door, and keeps him out for ever. O that ever an holy, just, and offended *God*, should follow such miserable sinners with a bleeding

bleeding *Christ* in his arms! and that ever such wretches should put a refusal upon him.

2. There must be a *total Resignation of the heart unto the Lord Jesus Christ*, wherein you do cordially, deliberately, and freely give up your souls and bodies to him and to his service; which is called *Ingageing the heart to approach to the Lord*, *Jer.* 30. 21. *Who is this that ingaged his heart to approach unto me, saith the Lord?* And thereupon that happy Covenant is drawn in the next verse; *ye shall be my people, and I will be your God.* Who is this, saith God? Who in the World? Who in this Congregation? Who in this Family? Who in this Seat? Where's the Man? the Woman? the Child? O let each answer quickly, it is I. But you must *ingage*, not only hanker, incline, desire, purpose, but ingage; 'tis not *bidding* but *buying*, will make this *Pearl* your own. Alas it is the ordinary guise of people to stand off and treat only; but *Sirs*, will ye ingage, is't a bargain, and will ye stick to it, get or lose by *Christ* you will have him? and then 'tis the ingagement of the *heart*, you did subscribe your *hands* in *Baptisme*, this very Covenant was sealed in your name and behalf,

when you were children little, and your not revoking it, doth assert it; but now we come for your hearts thereunto. Where's the Mind, the Conscience, the Will? O where's the *Will* that submits, resolves, and ingages to be the *Lords?* Happy this day, this word, and happy you, if hereupon, one shall say, *I am the Lords, and another shall call himself by the name of* Jacob, *and another shall subscribe with his hand unto the Lord, and surname himself by the name of* Israel, *Isa.* 44. 5. You are the Lords by your *Christian* names already, O when will you be his by your *surname* also.

This is the Gospels great design, this is our errand here, we come for you and are loth to go without you. We beseech you by the mercies of God, to make a present of your selves, as a living sacrifice to God. Poor sinners are like Rebels besieged, whom Christ Jesus will either *win*, or *starve*. His Ordinance is mounted, and it batters. A breach is made in the *Judgment*, but the sinner will not yield; another in the *Conscience*, yet is he loth to yield; the *white flag* of mercy is set up, but of a long time the sturdy sinner will not treat: the *red flag* is hung out, divine wrath is on the march, and a storm

ſtorm is preparing. The Ordinance of God replanted again, and now if it hit right, and a breach be made upon the will, then *Chriſt* is victor, the City is won, and the ſinner yields. And then his note is changed, *Pſal.* 116. 16. *O Lord, truly I am thy ſervant, I am thy ſervant.* Mark how the *Pſalmiſt* redoubles it, I am, I am, truly I am. Redoubled *refuſals* call for redoubled *ſubmiſſions.* I will neither be my own *maſter*, nor my own *ſervant*. I here make a *Deed of Gift* of my whole ſelf to thee, without *Reſervation*, and without *Power of Revocation.* It is not enough to ſay this in a pang of kindneſs, or in a complement, as we do to men: What's more common with us, than *Your ſervant Sir?* but its a *ſervant* without *ſervice*, and ſuch ſervants hath God a great many, his *Servants*, but their own *Maſters*; but holy *David* was not ſuch a man, I am thy ſervant, truly I am thy ſervant, I am *reſign'd* to thee, I am *reſolv'd* for thee, thou haſt *bor'd my ears*, *Pſal.* 40. 6. and oblig'd me to thee for ever. I will be thine both *Totally* and *Finally.* When you thus *give your Own ſelves to the Lord*, 2 *Cor.* 8. 5. This is the ground and root of Uprightneſs.

SECT. VI.

S. 6. The nature of Uprightness.

II. THe *Nature* of this Uprightness of *Heart*, is best discern'd by those expressions us'd by the *Holy Ghost* concerning it, which have been partly observ'd already, and shall be reduc'd to these five following. It is

1. Single without Division.
2. Sound without Rottenness.
3. Pure without Mixture.
4. Perfect without Reservation.
5. Plain without Guile.

1. An Upright heart is *Single without Division.* Unto an hypocrite, there be *Gods many, and Lords many*, and he must have a heart for each: but to the upright there is but *one God the Father, and one Lord Jesus Christ*, and one heart will serve them both. He that fixes his heart upon the Creatures, for every Creature he must have an heart, and the *dividing* of his heart *destroyes* him, *Hos.* 10. 2. worldly profits knock at door, he must have an heart for them; carnal pleasures, present themselves, he must have an heart for them also; sinful preferments appear, they must have an heart too; *Necessariorum numerus parvus, opinionum nullus.* Of *neces-*

ry objects, the number is *few*, of *needles* vanities, the number is *endles*: The upright man hath made choice of God and hath enough.

A *single Christ* is enough for a *single heart*; hence holy *David* prayes, *Psal.* 86. 11. *Unite my heart to fear thy Name*, Let me have but one heart and mind, and let that be thine. As there are thousands of *Beams* and *Rayes*, yet they all meet and center in the *Sun*; so an upright man, though he hath a thousand thoughts, yet they all (by his good will) meet in *God*. *Subordinate ends*, he hath many, to procure a livelihood, to preserve his credit, to provide for his children, but *Supreme* end he hath none, but *God* alone. Hence, that *Steadines* in his Resolutions, that *Undistractednes* in his holy duties, that *Consistency* in his Actions, and that *Evennes* in the frame of his Heart, which miserable hypocrites cannot attain.

2. An Upright Heart is *Sound without Rottennes*, Psal. 119. 80. *Let my heart be found in thy statutes, that I may not be ashamed*. The *more* sincerity the *less* shame. Integrity is the great author of confidence. Every frost shakes an unsound body, and every tryal shakes an unsound soul. An upright man hath not alwayes so *fare a* colour as an hypocrite may have, but his

colour is *natural*, it is his own, it is not painted, his constitution is firm. The hypocrites beauty is borrowed, the fire of tryal will melt it off.

An Upright man hath his infirmities, his diseases, but his new nature works them out, for he is sound within. A leprosie overspreads the hypocrite, but he hides it, *Psal.* 36. 2. *He flattereth himself in his own eyes, until his iniquity be found to be hateful.* He endeavours to hide himself from *God*, more from men, most from himself; he would fain be in with himself howsoever, and this trade he drives, *till his iniquity be found to be hateful.* But now an Upright man, he is alwayes sifting and trying himself; am I sound? am I right? are my services rightly done? are my *infirmities* consistent with *integrity?* and the like. An upright Saint is like an *apple* with *rotten specks*, but an hypocrite is like the *apple* with a *rotten core.* The sincere Christian hath here a speck of passion, and there of worldlinesse, and there of pride; but cut him up, anatomize him, he is sound at heart, there *Christ* and *Christianity* live and reign. Now an hypocrite is like an apple that is smooth and lovely on the outside, but rotten within: His words exact, his

his duties devout, his life blameles, but look within, and his heart is the sty of sin, the den of Satan.

3. An Upright heart is *Pure without Mixture.* Not absolutely pure, that happines is reserv'd for heaven, but compared with that pollution and base mixture, that constitutes an hypocrite. Though his hand cannot do all that *God* bids, yet his *heart* is sincere in all he doth. His soul is bent for perfect purity, and so he hath his name from that, *Mat.* 5. 8. *Blessed are the pure in heart.* In his words he sometimes fails, and so in his thoughts and deeds; but open his heart and there is a love, a desire, a design and an indeavour after real and absolute purity. Not *legally* pure, that is, free from all sin; but *Evangelically* pure, free from the *reign* of all sin, especially of hypocrisie, which is so flatly contrary to the *Covenant of Grace.* And in this sence the upright man is the *Scripture Puritan*, and so is further from hypocrisie than any other man. He is really glad that God is the searcher of hearts, for then he knows, that he will finde his name and nature in his own.

And yet, the most upright man in the

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world hath some hypocrisie in him, *Prov.* 20. 9. *Who can say I have made my heart clean, I am pure from my sin?* but this he detects, resists, and hates, and so it cannot *denominate* him an hypocrite in this world, nor *damn* him for one in another. His *ends* are generally purely at the glory of God, his *frame* of *heart* and thoughts pure, and generally better than his outside; the farther you trace him the better he is. Pure from dishonesty in his dealings, purer yet in his family from all appearance of evil, purer still in his closet, and purest in his heart: though there be sin there, yet there is also there an antipathy against it, that it mingles not with it.

The hypocrite *chooses* sin, the upright man would have no sin if he could *choose*. The *Traveller* (its true) meets with dirt in his way, but he keeps it off as well as he can, mingles not with it, and if he be foil'd, he rubs it off as soon as may be: but the *swine* delights in it, cannot be well without it. 'Tis just so between the upright man and the hypocrite. The most upright Saint on earth, is bemir'd with sin sometimes, but he did not design it in the morning, nor sleeps he with it at night; but an hypocrite he designs

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it, he delights in it, he is never so well contented as in sin. In a word, the hypocrite may *avoid* sin, but no man can *abhor* sin save the upright man.

4. An Upright man is *Perfect and intire without Reservation*, *Psal.* 37. 37. *Mark the perfect man, and behold the upright*, you may see them both at once. His heart is intirely devoted to the will and wayes of God. The hypocrite he hath ever some exceptions and reservations. Such a *sin* I must not leave, such a *grace* I cannot love, such a *duty* I will not practise; thus far I will yeild but no farther, thus far I will go, it is consistent with my carnal ends, but all the world shall not perswade me farther. The *Judgement* of the hypocrite will drive beyond his *Will*, his *Conscience* beyond his *Affections*, he is not intire, his heart is parted, and so he is off and on. The Upright man hath but one *Happiness*, and that is the injoyment of God; but one *Rule*, and that is his holy Will; but one *Work*, and that is to please his Maker, and thereupon he is intire and certain in his choice, in his desires, in his wayes, and contrivances. And though there may be some demurs in his *prosecution* of his main

main business, yet there is no hesitancy and wavering between two *objects*, for he is intirely fixt and resolv'd therein, and so may be said to be perfect and intire, wanting nothing.

There is in every hypocrite some one *Fort*, or strong hold, that hath never yielded to the soveraignty and empire of Gods will: Some lust castles it self in the will, but where integrity enters, it brings *every thought into captivity to the obedience of Christ*. Lord, saith he, I am wholly thine, do what thou wilt with me, say what thou wilt to me, write what thou wilt upon me, *Other Lords have had dominion over me, but by thee onely will I make mention of thy name, Isa.* 26. 13. here is the upright man.

3. An Upright heart is *Plain without Guile, Psal.* 32. 2. *Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no Guile.* Here is a blessed word indeed. Alas! we have great and many iniquities, were it not happy for us to be as if we had never sinned? why; *non-imputation* will be as well for us, as if there had been *no transgression*; sins *remitted* are as if they had not been *committed*: The debt-book crost

croſt as good as if never entred. But who is this bleſſed man? *In whoſe ſpirit there is no Guile*, that is, 1. no *fundamental* guile; that hath not deceitfully covenanted with his God. 2. That hath no *approved* guile, to approve and yeild to any way of wickedneſs; that doth not juggle with God or men, or with his own Conſcience; that hides not his Idols under him, when God is ſearching his Tent, but as it follows there *verſe* 5. acknowledges, and hates, and leaves his ſin.

When the Upright man confeſſeth his ſin, his heart akes and he is deeply troubled for it, he diſſembles not: the hypocrite proclaims *open* war, but maintains *ſecret* intelligence with his luſts. When the upright man prayes for any grace, he earneſtly deſires it, and he takes pains to compaſs it too, for he is in good earneſt, and diſſembles not: The hypocrite is afraid in his prayers to be taken at his word, for he loves not the image, or grace of God at all. And ſo in every thing elſe, there is nothing but guile in him, he that will diſſemble with *God*, will diſſemble with any *man* in the world. See the wide difference between *Saul* and *David*. *Saul* is charged with a faule, 1 *Sam.* 13. 14. he denies it, the charge

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is renewed, *verse* 17. still he minces the matter, looks for fig-leaves to cover all. But plain-hearted *David* is another man; he is charg'd and he yields, one prick opens a vein of sorrow in his heart, he tells all, he makes a *Psalm* of it, and therein concludes this, *Psal.* 51. 6. *Behold thou desirest truth in the inward parts.* The plain-hearted man, sayes *God*, is for me, *with the upright man I will shew my self upright.*

SECT. VII.

§. 7. The object of an Upright heart, *viz.* Inward Religion.

III. AND thus you have the *Nature* of uprightness a little opened; and now let us consider the *Object* about which this uprightness is conversant. And the great business of the upright heart is about,

1. Inward
2. Universal } Religion.
3. Constant

1. *He is a Student and Practitioner of Inward Religion.* Diligent he is in the outward acts of it also, but that he hath common with the hypocrite, but his greatest study is to be good within, *Rom.*

Rom. 2. 28, 29. *For he is not a Jew, which is one outwardly,* [that is, he is no Jew as to the esteem and acceptation of God, or as to the spiritual priviledges of the Covenant] *neither is that Circumcision which is outward in the flesh,* [to wit, that is not the Circumcision, which God chiefly looks at, and which a man is chiefly advantag'd by] *But he is a Jew which is one inwardly,* [that is, a Saint in soul] *and Circumcision is that of the heart, in the spirit and not in the letter.* It is not *water* on the *face*, but *blood* on the *heart* which makes a saveable Christian. O Sirs, what change hath there been on your spirits? what fear, and love, and sanctity is there in your hearts? look to this, or else you will break like bubbles. And then it follows, *Whose praise is not of men, but of God*, that is, whose aim, and whose honour it is not to be prais'd of men, but of *God*. The Upright man trades in *Invisible* things.

1. *The upright man studies to obtain invisible Graces. Psal.* 45. 13. *The Kings daughter is glorious within.* In the *hidden man of the heart*, is the beauty of an upright man. To be dreſt with the ornament of a *meek* and quiet spirit, with a compos'd and serious spirit, with a penitent

tent and believing spirit. Ah beloved! how like are many of us to the *River* which *Athenæus* mentions, whose upper waters are sweet, but brackish at the bottome; like fine clothes, silk without and canvas within: a smooth carriage, and an unpolish'd uncircumcis'd heart; the upright man would not be so. He looks not at things that are seen, but at things that are not seen. Grace and Glory are the study and ambition of the inward Christian. The hypocrite may be forward for unsanctified *Gifts*. *Simon Magus* would give money for such, O the time, and cost and strength that many men spend to attain the gift of Knowledge, of Prudence, of Language, of Elocution, of memory, and such like, that never spend a serious thought, to attain the grace of Repentance, Faith, Self-denial, sincere love to *God* and godliness! but this is the great design in the upright heart, O that I may be stored with the saving knowledge of my *God*, and of my self! Here's an Ordinance, O that I may have my faith increased, my love inflamed, the back of my patience strengthned by this holy Duty! These are the Pearles our Merchant seeks for.

2. *The*

2. *The Upright man studies to perform invisible Duties.* There is an *Outside* and an *Inside* in Religion. The *bended knee*, that's the outside in prayer; *The broken heart* that's the inside: To *hear Gods word*, that's the outside; To *meditate of it*, that's the inside: To *read* each day two or three Chapters in the Bible, that's the outside; to *feel* the efficacy of it that's the inside; To *reprove another* that's the outside; but to *watch* over thine own heart, that's the inside: To draw out thy *purse* to a poor man, that's the outside; but to draw out thy *heart* in pitty to him, that's the inside of the duty. The hypocrite may, and oft doth excell in the former, the upright man is diligent and careful in the latter. He can pray in secret, and is no stranger to Self examination, Meditation, Ejaculations, and Soliloquies these *retired acts* of Religion, nay in these is his Excellency; he is a Saint in secret, the holiest alone, a busie man in an Ordinance. He wrestles as well as makes supplication, and *sweats* at that which others *sleep* at. The *Pharisee*, *Luke* 18. had the larger Oration, but the *Publican* had the more penitent heart. The *Scribe* might have more dealing with the *Law*, but the Apostle *delighted in it*, in the

the inward man, Rom. 7. 22. and so doth every upright man. His best wares are within out of sight. As you know its the Tradesmans custom; all his wares shall be vendible and good, but behind in his Warehouse and Closet are his choicest things: Even so the upright man, he will be exact and diligent in all his ordinary and visible duties, but his Masterpieces they are within. He performs invisible Duties.

3. *The upright man studies to conquer invisible Sins*: Those that he might go to his grave with, and no body aware of them; yet these he labours to rout Horse and Man. An hypocrite on the contrary *prunes* off the sins that will *shame* him, but *nourishes* the sins that will *damn* him. Open drunkenness, uncleanness, oppression, profaneness, these an hypocrite disdains; but mean while he lives perhaps in some of these secretly, or at least he takes no pains to subdue proud, wanton, envious, and other inward motions that do as much war against the soul, as other sins. The hypocrite *shaves* the hair, but the upright man *plucks* it up by the roots, *2 Cor. 7. 1. Let us cleanse our selves from all filthiness of Flesh and Spirit.* There

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is a filthiness *of the Spirit*, which he that would *perfect holiness* will be cleansing himself from; such as the habits of unbelief, impenitency, hardness of heart, pride of spirit, dulness in Gods service, and such as Atheittical, loose, impertinent thoughts, wandering in the worship of *God*, envy at his neighbours riches or reputation, and carnal contrivances to satisfie the lusts of the flesh; these cost him warm water, break his sleep, and fill his prayers, which never cost the hypocrite, nor secure world, one penitent thought. It was *Tertullians* cry, *Ad leonem extra, potius quam ad leonem intra.* The upright man knows, that as the filthiness of the *flesh* will may make him a *beast*, so the filthiness of the *spirit* will make him a *Devil*, and therefore he assaults his invisible sins.

SECT. VIII.

2. *An upright man endeavours after universal Religion.* There is a counterpane of the will of God in his heart; that agrees with the *Scripture* in every thing.

1. *He hates All sin*, with an hatred of *Abomination*, of *Aversation*, of *Opposition*. Dress it with what disguises you will, and press it with what motives, ends or advantages you can, the upright man hates it in his heart, *Psal.* 119. 1, 2. *Blessed are the undefiled in the way, they walk in the Law of the Lord. They also* (they for their part) *do no iniquity, they walk in his way.* There is a party in him that would be tampering with it, but he likes it not. *O*, saith God, *do not this abominable thing that I hate, Jer.* 44. 4. No, Lord, saies he, for I hate it as well as thou. His heart is on Gods side against Sin: And particularly against his own iniquity, *Psal.* 18. 23. *I was also upright before him, and I kept my self from mine iniquity.* Mine iniquity; Every man hath some sin of his own, which he is most inclinable to, least able to resist, and lothest to leave. Thus he drags each prayer before *God*, and cries, *Lord*, if thou loveſt me, strike here. This sin he prosecutes with prayers and tears, and all good means beside, forelaies it in cool bloud, and with continual preventing contrivances disappoints, crosses, intercepts, and by degrees starves it to death.

And

And as no ſin is ſo *dear* as to ingratiate with him, ſo no ſin ſo *ſmall*, but his ſtomack riſes at it; and hence it is that the upright man hath not ſo wide a ſwallow, as other men of large and ſtrained Conſciences, and ſo meets with many an hypocrite in his diſh; becauſe he would hate the *Appearance of Evil*, as he hates the *Appearance of the Devil*, but ſtill he hates his *own* ſins more than others, and thoſe as much as any, which no body ſees but himſelf.

2. *He loves All his Duty*, he is neither *afraid* to know, nor *aſhamed* to own all his duty: By this the Lord meaſures Integrity 1 *King.* 9. 4. *And if thou wilt walk before me, as* David *thy Father walked, in integrity of heart and in uprightneſs, to do according to all that I have commanded thee.* Here's the juſt Standard of ſincerity. For can the holy, wiſe, and juſt *God* appoint any thing unreaſonable or uncomfortable for his own creature, his dear child to perform? Alas! *All his wayes are mercy and truth*, and all his Laws tend to his ſervants good. What harſher Law in appearance than that *Matth.* 5. 29. *If thy right eye, if thy right hand offend thee, pluck it out, cut it off.*

And yet if any of you had an *eye* that were alwayes leading you into pits and precipices, to drown and destroy you, would not you have it out? if you had an *hand* that were alwayes running into the fire, and you could not keep it out, would not you hack it off? why, it is no other eye or hand, the Gospel hath a quarrel with, but those that would lead into ruine, run you into hell: and how reasonable and necessary is it to be rid of such? The upright man is convinced of this, and so he knows nothing in Religion but what he likes. Some things may grate upon his carnal appetite, yet he loves them dearly. Now an hypocrite is quite another man, like a sorry *Scholar* in a hard Chapter, he skips over the *hard* words, and makes nothing of them; whereas the well taught Scholar, will spell, and labour at them, and rather venture a whipping, than skip over them: So is it between the hypocrite and the upright in the duties of Christianity. An hypocrite runs smoothly on in divers Religious exercises, till he meets with some *costly*, *hard*, or *hidden* duties, and there he stands stock-still; he considers that there is no credit or profit, but only pains or peril, to be got, and presently skips

skips over these hard words, and neither loves nor obeyes; whereas the upright man finding his duty, bides by it, dwells upon it, and will deny *himself* ere he will deny his *duty*. If *God* will have me love mine enemies, I will love them: If he wil have me forsake this company or course that I am taken with, I will freely leave them: If he will have me pray, yea and fast too, no *duty* shall be so *hard*, but I will do it; no *sin* so *sweet*, but I will leave it, with my whole heart and my whole soul. We have both these in that trying verse, *Psal.* 119.128. *Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way.* Each word is a sacred touchstone. [*Therefore*] It is said, *ver.* 126. *Wicked men make void the Law.* That's so far from carrying the upright man down the stream, that *therefore* he loves it the more: he knows it cannot but be excellent, that such men hate. Is the Sabbath generally broken? he is stricter in observing it. Are oathes more frequent? he abhors them the more. Is true Piety hated and hist out of the world? his heart and house shall more throughly imbrace it. [*I esteem*] I cannot *observe* thy precepts as I would, but I do dearly *value* them. The least of thy

Veniet verbum Domini & submittemus ei sexcenta si nobis essent colla. Baldaz. ad Oecolampadium.

Laws is more unto me, than thousands of Gold and Silver. [*I esteem thy precepts*] I do not only esteem the *Truths* of the Bible, the *Histories* in the Bible, the *Promises* of the Bible, but I esteem thy *Precepts*, those that *cut* out my *work*, as well as those that *hold* out my *Reward*. (*And all these*) those that are against my nature and interest and custome, as well as those that are *agreeable* to my nature and custom and subservient to my interest. They are all wise, holy and good. *Thy word is very pure: therefore thy servant loves it.* And I esteem all thy precepts (*concerning all things to be right*) Those precepts that give rules for my *bargains*, as well as for my *bearing*; that controule me at my *meat*, as well as those that direct me in my *prayers*; they are all right and good. (*And I hate every false way.*) I do not say, I escape and miss them all (happy if I could) but I hate them, and he that hates sin, will avoid it as much as he can. And that every (*false way*) I see they are false wayes, neither directed by my God, nor leading to him, and therefore I hate them all. And this is an upright man, he is *Universally Religious*.

SECT.

SECT. IX.

3. *AN upright man labours after Constant Religion.* His sanctity is a *second Nature* in him, now that which is *natural* is *constant*; There is great difference between the *natural* heat of an healthy man, and the *praeternatural* heat of an Ague; such is the difference between the true Saint and the hypocrite. An hypocrite may have some *fits* of Piety, but they are adventitious, they flow from some outward cause, and accordingly they last but for a while; and when that cause ceaseth, (suppose some sharp judgement fear'd or felt, some qualm of Conscience, or shallow Sermon-sickness) then a cold fit follows, as bad or worse than before: alas, it is praeternatural, it was no habit, but the upright man hath a constant heat, *he fears always* and maintains *constant* duty, though he cannot keep *equal* heat therein. §. 9. Constant Religion.

And here's the difference between the *inconstancy* of an upright man and of an hypocrite; the *inconstancy* of the hypocrite is in the *Substance* of the duty it self; one while he prayes, another while he

restrains prayer; one while he is strict and cautious; and shortly loose and careless; whereas the upright man keeps on in the course of his duty, though he cannot do it alwayes alike; he prayes, and would not be hired from it, though the thread of his prayers be uneven: there may be remissness in it, but not an intermission of it: there's *constant* Religion, though not *equal* Religion. The hypocrite makes a *Cloak* of his Religion, which he puts on, and off, as it serves his purpose; the upright man wears it as his every day cloathes, and puts not off his integrity, till he dye. There may be some *Parentheses* in his holy course, wherein vanity and sin may be written, (too many of these God knows in the best mans heart and life) but still the *sentence* runs current; the sence and scope of his heart runs Heavenward: whereas on the contrary, the full sence of an hypocrites heart is to please or promote himself; though there may be some parentheses of Religion, no part of the scope of his soul: you have their character, *Psal.* 78. 36, 37. *Nevertheless they did flatter him with their mouth, and they lied to him with their tongues: for their heart was not right with him, neither*

neither were they steadfast in his Covenant. No greater sign of a rotten heart, than a fundamental unstedfastness in the Covenant of *God*, when a man is rul'd by times and companies to shew good or evil, this mans heart is not right with *God*.

Its true, a tempest may bend the boughs of a living tree, or perhaps the tree it self, if the storm be great; but they return to their straightness, they come to themselves, but the rotten sticks and branches are broken and overturn'd; just so, some strong temptation may drive an upright man out of his honest way, but he soon returns, and by *mending* his pace, makes *amends* for his stumbling. Three *Scriptures* give the upright man his *character*, concerning this matter. *Proverbs* 28. 14. *Happy is the man that feareth always.* To be *always afraid* looks like a miserable life among men; but to have a *waking eye*, and *careful heart* for fear of sin, is no more a misery, than to walk, or ride, with a vigilant regard to prevent a fall. This fear is not troublesome or vexatious at all, he's an happy man that uses it, and no wise man will count the other happy for going, running, riding without fear

or wit in danger every moment to break his bones. Again, *Hos.* 12. 6. *Keep mercy and judgement, and wait upon thy God continually.* The whole life of a sincere Saint is a continual waiting upon God; whatever his work be, whoever his company, wherever he goes, whenever he eats or drinks, yet in all these he waites upon his God, and serves the will of his heavenly Father. And agreeable to this is the other passage, *Prov.* 23. 17. *Be thou in the fear of the Lord all the day long.* Most emphaticall both for the *duty* commanded, and for the *term* of the duty, both most apposite to set out an upright man. The fear of the Lord, that is universal Religion, *be thou in this*, more than if he had said, let the fear of the Lord *be in thee*; be surrounded with it, swallowed up in it. And then, this *all the day long*, not only a fit of Religion at thy prayers in the morning and another at night, but work and walk, eat and drink in it all the day long, yea all thy life long, which is but a long day.

The Religion of an hypocrite is like a *raving horse*, which may go apace in the morning, and shew much mettal for

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a while; but the upright man, though more *ſoberly*, yet goes more *conſtantly*; and in this ſenſe that is moſt true, *Prov.* 10. 9. *He that walks uprightly, walks ſurely.* You ſhall finde this man with ſavoury thoughts in his heart *at noon*, with Ejaculations at his work, and there is a coherence between his duties and his life. In a word, and ſo I'le end this point, the Upright man hath *four Walks* towards God, which will ſet him forth to the life.

1. The upright man walks *Before God.* *Gen.* 17. 1. *Walk before me, and be thou perfect*, or upright. And that is whereby the upright man *habitually* alwayes, and *actually* as much as in him lies, *Sets the Lord alwayes before him*; and ſtill thinks, and ſpeaks, and acts, as if he lookt on, weighing not only the *matter* but the *manner*, and *motives* of his wayes, acquitting himſelf ſtill to his God, 2 *Cor.* 2. 17. *As of ſincerity as of God, in the ſight of God ſpeak we in Chriſt.* Happy for ever that Miniſter, that can call God to record on his ſoul, that as no *errours* corrupt his Doctrine, ſo no *baſe ends* corrupt his heart; but that he preaches

Chriſt

Christs will sincerely, as if the Lord himself look'd on.

2. The upright man walks with *God*. So *Enoch*, *Gen.* 5. 22. *And Enoch walked with God*. That is, so to live, as if the *Holy God* were in person walking with *you on Earth*, or as if you were walking with *him in Heaven*. If God should visibly walk with you on earth, as he was a while with *Abraham*, O with what humility, sanctity, watchfulness, love, and fear would you continually live? what an humble and serious regard would you have towards him? much more if you were to walk a while with him in Heaven: what a frame would you there be in? why this sence hath walking with God, which no man hath skill in save the upright man; he is constantly religious.

3. The upright man walks *After God*, *Deut.* 13. 4. *Ye shall walk after the Lord your God, and fear him, and keep his Commandments, and obey his voice*. Where he can see his God walk before him, like a dutiful child, he will, though not *equis passibus*, walk after him as fast as he can. This was the praise of *Caleb*, *Numbers* 14. 24. *that he followed God fully*. That word

word *I am the Lord thy God*, makes every *Thou shalt* of his, and every *Thou shalt not*, acceptable to an upright man. Come sayes God, here's a work I must have done, here thou must give, here forgive, here's a Saint must be loved for his own sake, here's a sinner must thou love and pity for my sake. Ready (Lord) saith the upright man, by thy Grace it shall be done, this is to follow God fully, this is to walk after God.

4. The upright man walks *Like God*, 1 *John* 2. 6. *He that saith he abideth in him, ought himself also so to walk, even as he walked.* Now, how did our *Lord, Jesus* walk when he was upon earth? why, a mirrour and pattern of all humility, justice, charity, meekness, self-denial. Think often when you are eating, how did Christ order his meales? do I give thanks like him? discourse at table like him? think often when you are hearing and praying; did he hear and pray in such a manner as I do? How would he carry himself among such neighbours? how would he instruct and guide this Family? how would he bear and improve these reproaches, wants and troubles? how would he appear for

God.

God is in such company? how would he sanctifie the Sabbath? how would he deal with such parents, such children, if he were in my place? how quiet, when provok'd? how chast, when tempted? how just and true in his dealings? how cautious of others names, and how content with his own estate? Put him often into your case and remember, if ever you will *live with him*, you must *live like him*. And by this fruitful and good life you shew, *that God is upright, and that there is no unrighteousness in him, Psal. 29. last*:

SECTION. X.

10. An Inference concerning Regeneration.

AND thus I have opened in some poor measure an *upright heart*. By all which (*dearly Beloved*) you may see the *Absolute necessity of Regeneration*: I mean, the through change of the heart, from the state of nature to the state of grace. For certainly mans heart by nature is false, and far from this uprightness described. How can the soul receive *Christ Jesus* as he is offered in his Gospel, or resign it self

ſelf to him without Regeneration; how can the heart of a ſinful child of *Adam*, be either ſingle, or ſound, or pure, or perfect, or plain without Regeneration? what man will ſtudy, or practiſe Inward, Univerſal and conſtant Religion till he be Regenerated? Who will walk Before God, With God, After God, Like God, before his heart be changed? Alas theſe things are neither conceived by the mind, nor received by the will of a natural man: He is *ignorant* in them and an *enemy* to them. O Sirs, you muſt be new creatures, elſe all our treatie ſtands for nothing: we muſt ſtill begin here, and can parly no further with you, unleſs you yield in this. Will ye be *renewed in the Spirit of your mind?* Would you give all the world for a new Heart? till then you are but rotten at the heart, you *walk in a vain ſhew*: for all your talk againſt hypocrites, you are errand hypocrites, and ſhall be condemned as ſuch, when thoſe you have ſo reproach'd, ſhall be your judges and openly honoured before Angels and men. Thoſe poor *Mordecaies* ſhall be royally arrayed, and you like proud *Haman* ſhall ſee it to the breaking of your hearts.

To

To prevent this, O learn this one Lesson, *Sound Conversion*, which is but restoring that image you lost in *Adam*. Your bones were all put out of joynt by that fall, this is the *painful pluck* that puts them in joynt again. Would not any man abide a painful pluck to set one bone in joynt? O Sirs, abide one pluck to bring all your soul into frame again: you must be *new* men, else you cannot be *upright* men; you must be in *Christ* before you can walk like *him*. Your Religion is but skin-deep till the *Holy Ghost* hath made an holy change.

And therefore, for the Lords sake, and for your souls sake, study this point into practise. Give no sound sleep to your eyes while you are such near neighbours to Hell; your temperate, just, and honest behaviour may make your fall the softer, but *without holiness you must never see the Lord*; and a carnal heart can never be holy and upright without *Regeneration*. And so far concerning the first part of uprightness, which respects God, *uprightness of heart*.

SECT.

SECT. XI.

THe second part of Uprightness respects *Man*, which is *Uprightness of life*; which

§. 11. Uprightness of Life; Its Necessity.

1. *Must be with the former*; else the other is but like a candle in a dark lanthorn, which burns away to no purpose. This is the very *Sinew* of humane Society, and makes men happy in one another. It is such an excellent thing that they who never *practise* it, yet alwayes *pretend* to it. The veriest *knaves* abhor to be so called, and would be reputed and stiled honest and upright men. And that must needs be *amiable* which all men commend, and *necessary* which *no* society can subsist without: So that there abides a *Crown of honour* for a *Downright Heathen*, as well as a *Crown of glory* for an *Upright Christian*: and there will be an easier punishment for those (I may call them) *Christian-Pagans*, than for abundance of our *Pagan Christians*.

2. *This Uprightness of life is not sufficient without the former.* 'Tis *good* but not *good enough.* To be a *fast friend* to men, and a *broken bow* to God, will yeild you little comfort. Yet how many sit down here, and think themselves well? would not steal a shoe latchet from their neighbour for a world, and yet make no Conscience of stealing from God his Honour and his Day. That would not wrong their Brethrens Name by any reproach for a world, and yet make no bones of wronging the Name of the *great God*, and take it in vain day by day. The *squareness* of your *actions* may crown you with *reputation*; but the *rottenness* of your *hearts* will leave you in *condemnation*, by that God that trieth the hearts and reins. As in the Law, *without bloud there was no remission*, so in the Gospel, without *Oyle* there is no *admission* into the Kindome of Heaven. *Civility* and *Sanctity* are two things.

3. *This uprightness of life cannot be without that uprightness of heart.* It loseth in truth its name and nature for want of a *principle.* For that which is truly good must have all its causes, which this wants. It is a common *experiment*, that water will

will not aſcend above its ſpring without a violence upon nature; and it is as true, that no mans actions can carry a *higher level* than the *fountain* of them; ſo that to make the life upright, you muſt begin at the heart, and *firſt make the Tree good and then the fruit will be good alſo.*

Now this *Uprightneſs of Life is the exact agreement of a mans words and actions with an honeſt and upright heart.* When the life is the *picture* of the heart, and there is a bleſſed harmony between the frame of the ſoul within, and the courſe of the life without; when a man doth not frame his life, to gratifie the company, or ſerve the times he lives in, or the corrupt humours of other, or any carnal ends of his own, but his heart is ſincere, and ſo are his words and deeds. Not that we expect an abſolute exactneſs here; the uprighteſt man on earth hath enough to humble and afflict him; but for the main, there is no known ordinary and willing ſwerving of his courſe from his frame within, or of that from the holy will of God. And herein alſo we ſhall conſider, 1. Its Eſſence. 2. Its Object.

SECT. XII.

§. 12. The Nature of Uprightness of Life.

I. THe Nature or Being of Uprightness of life shines

1. *In Simplicity. Prov.* 28. 6. 18. *Better is the poor that walketh in his Integrity, than he that is perverse in his wayes, though rich.* The word for *wayes* in both places is *Dual*, and intimates *two wayes*. An hypocrite is a man with two wayes. The one he goes in, the other he seems to go in. The poor upright man hath but one way, and that's better than them both. 2 *Cor.* 1. 12. *For our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our Conversation in the world.* When this Apostle was traduc'd by men, yet this afforded him not only *consent*, but *joy*, to wit, *the testimony of his Conscience.* An hypocrite may have *quiet* in his Conscience, but an upright man hath a *Testimony* in his Conscience: He carries every where *Letters Testimonial* in his bosom. And why all this joy? that we have had our conversation *in simplicity.* As our *ends* have been *single* in preaching the

the Goſpel, ſo our Lives have not been *double*: The drift of our preaching and lives hath been the ſame: Happy that Preacher that can here ſubſcribe his hand.

This Simplicity of an upright man, makes him ſometimes the *Subject* of loſs, and ſometimes the *Object* of ſcorn. *Job* 12. 4. *The juſt upright man is laughed to ſcorn*, and many a *Simpleton* he is called; yet he goes on and carries it in the end. His great conſideration is, *What is my duty*, according to that *Prov.* 4. 25. *Let thine eyes look ſtraight on, and let thine eyelids look ſtraight before thee.* That is, without ſquinting at events, or how it will pleaſe, or whom it will loſe, he is reſolved to live and dye in his duty. Miſtake me not, as if *Prudence* and *Integrity* could not dwell together; certainly they may and ought. His ſimplicity only excludes the *ſubtlety of the Fox*, which ſtands in being cunning *to do* miſchief, not the *wiſdom of the Serpent*, which ſtands in carefully *avoiding it*.

2. *Uprightneſs of Life ſtands in Purity.* *Prov.* 16. 17. *The high-way of the Upright, is to depart from evil.* His uſual *road* is as far from the *broad way* as ever

he can: and his care herein sometimes carries him rather too far, upon which account his Conscience breeds more scruples then other mens, that can swallow any thing that comes to hand: but his integrity in other things apologizeth for him to all wise men, and at least brings him off with peace and comfort. And this very thing hath brought upon very many of these upright men, the badge of *a Puritan*, which is by too many applied to subvert sincere holiness, and to cast an *odium* on downright Christianity, and the practise of that we all profess. Sure I am, the *Scripture* opens Heavens gates to none, but those whose lives are pure and holy, *Psal.* 24. 4. *Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart, &c.* Hence, the upright man dare not mingle with those vain fooleries, vitious excesses or suspicious recreations that men of devasted Consciences are drowned in; nor can all the good nature that's in him, nor importunity of neighbours, or kindred, draw him to such company, or courses that would sting his Conscience when he should sleep; except God leaves him to himself sometimes, to try and humble him.

3.

3. *This Uprightneſs of Life, ſhines in the perfection of his Life.* Underſtand a *Perfection of parts*; each part of him is ſincere. See that, *Iſa.* 33. 14. *Fearfulneſs hath ſurprized the hypocrite: who among us ſhall dwell with devouring fire? Who among us ſhall dwell with everlaſting burnings?* that is, ſtand before the holy juſt and upright *Jehovah*: who can approach him, when he executes *judgements* here, or paſſes final *ſentance* hereafter? when all hypocrites ſhall be in a fright, when their cobweb-coverings ſhall fall off, and they muſt ſtand naked, (like ſo many *cheats* on a pillory) before God, Angels and Men: who then ſhall ſtand with comfort and confidence? Mark *verſe* 15. *He that walketh righteouſly*, (his feet walk uprightly) *and ſpeaketh uprightly*, (carries an upright tongue) *deſpiſes the gain of oppreſſions* (keeps an upright *heart* in him) *that ſhakes his hands from holding bribes*, (both his hands are upright too) *that ſtops his ears from hearing of bloud*) his ears are tipt with integrity) *and ſhuts his eyes from ſeeing evil*, (he looks with an upright *eye*.) Thus you ſee he is upright all over. Let him deal with friends or enemies, with godly or ungodly, with wiſe or foolish, you may

trust him, for he stands in awe of his God, and of Himself. He hath not *one* heart for his Religion, and *another* for his bargains and calling: but studies the *Scripture* and drives his life into it, as near as he
Exo. 19.5. can. This is to obey Gods voice *Indeed*. And from this perfection flows an excellent evenness of conversation, so that Queen *Elizabeths* motto well becomes his life, *Semper eadem*, Still the same.

2. *This Uprightness shines in the Plainness of his life.* There are few *Criticisms* in the life of an upright man. He's plain and that's his prayer, *Psal.* 27. 11. *Lord lead me in a plain path*, that's my desire. He hath no quirks, or tricks of legerdemain. If he cannot *stand* by plain dealing, he'l *fall* by it: when he trades and bargains, though he be discreet and careful, yet he is plain: When he reproves a fault or advises, he is sober, wise and affectionate, but still he is plain: his discourse and Sermons though elaborate, yet still plain. Among his very enemies though he be cautious and considerate, yet there he is plain also: *Lead me in a plain path because of mine enemies.* He is like *Him*, that wisht his body were made of *Chrystal*, that his sincerity might be

be tranſparent. Such was that *Martyr*, whom the perſecutors requir'd to diſcover his companion, whom they were proſecuting, promiſing to him his own life for the diſcovery, and ſo either by *denying* his knowledge of the place of his friends abode, or by *betraying* it, he might have ſaved his own life; after a little pauſe, breaks out into theſe words, *Mentiri non poſſum, prodere nolo*, I cannot lye, and I will not betray him; and ſo laid down his life, to ſave one of the Brethren. Here was an upright man, that would not tell a lye to ſave a life, that had rather *dye* than *lye*. He will be plain, though he ſuffer for it. But how generally is this plainneſs baniſht out of the world? every man almoſt walking in a vain ſhew, diſguizing their intentions, looking one way and rowing another, that the *Tropicks* are not more diſtant, than moſt mens intentions are from their Actions. And ſo I come to the *Object* about which this uprightneſs of life is converſant.

SECT.

SECT. XIII.

II. THe Object of an Upright life follows, which is
1. Words.
2. Deeds or Actions.

§. 13. The object of an upright life viz. Words.

1. *The Upright man is sincere in his words, Psal.* 15. 2. *He walketh uprightly and speaketh the truth in his heart.* His heart is inditing a good matter, and thereof his tongue is the pen of a ready writer. And indeed that is the genuine use of words, to be the interpreters of the heart and mind. And therefore that is a black brand set on our *Neighbour Nation*, that they use not to sing as they prick, nor to read as they write, nor to speak as they think; which if true, would render their society more intollerable, than the brutes themselves. The upright man perhaps cannot speak *elegantly* but he can speak *truly*; he cannot *flourish* his letters, but he can write a plain *Secretary*; and his words you may believe, more than others oathes. If you would see a fuller view of him as who would not delight in such

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aſight? theſe *Foyles* will ſet him off.

1. *An upright man is a greater hater of Flattery.* He cannot abide to be either *active* or *paſſive* in it. He rather deſires to know the worſt of himſelf than to hear the beſt; for that *open rebuke is better than ſecret love*, and he knows that unjuſt *praiſes* are more dangerous than unjuſt *ſlanders*. And then for others, if he might get all the Town by it, he cannot give *flattering Titles to any man*, or extol any thing in any body, for his own ends. How fair an opportunity had *Micaiah*, to have gain'd his liberty, and the favour of two potent *Kings*, if he could have ſooth'd *Ahab* in his vanity? but priſon or no priſon, he could not flatter. How eaſily might *Paul* have come off before *Fœlix*, with a ſmooth oration, if he had learn'd to have courted him and his *Druſilla* with a *Panegyrick* of praiſe? but he rather choſe to ſpeak of *Temperance, Righteouſneſs and Judgment to come*; ſo to ſave them, rather than ſooth them in their ſins.

'Tis true, he loſes many an one by this plain dealing, whom he might have kept by his flattery; but theſe are better loſt, than

than kept, *Job* 32. 22. *I know not, saith Elihu, to give flattering titles, in so doing my Maker would soon take me away.* These acts are below a *man*, much more below a *Christian*; and generally there is *unsoundness* in the heart, or *baseness* in the ends of those that use them. Its true, a man may without any breach in his uprightness, give another his due praises, when there is just occasion so to do; but to exceed bounds herein, and that out of any base design, of procuring the like again, or for worldly profit, is very far from true sincerity. A *false* heart and a *flattering* tongue usually go together. *Prov.* 26. 23. *Burning lips and a wicked heart, are like a potsheard cover'd over with silver dross.* No man so likely to have a tongue, and a tongue, as he that hath an heart, and an heart.

2. *An upright man is a great hater of Lying.* A sin that is directly contrary to the nature of *sincerity*. I may not inlarge upon the kinds or aggravations of this sin: whole Sermons, yea Volumes are little enough to overthrow it, it is so *common* and so *dangerous*. If a lye will save their credit, few will lose it; if a lye will gain any thing, few will sit down by

by loss; if a lye will shelter one from anothers anger, thousands will venture the displeasure of the *Eternal God*, before that of a silly worm; and chuse to have their *Head* broken, that their *Helmet* may be spared. O the woful havock of mens Consciences by this sin! now an upright man abhors a lye, he knows that the *God of truth* desires *truth in the inward parts*, and hath in him a particular Antipathy to this sin. Dress it in what clothes you will, call it a *jesting* lye, an *officious* lye, what lye you will; he likes it not, his heart rises against it, *Psal.* 119. 163. *I hate and abhor lying*, two words for failing, to shew his great hatred of this sin. Be it with him or against him, the upright man will speak the truth. Whereas an hypocrite as he is nothing else but a *Lye*, so he can swallow them as fast as occasion serves. Poor man! thou wouldst not speak it, if the man that stands by thee saw into thy heart, and how darest thou speak it, when the holy and true God sees into thy heart, and can choke thee with thy dissembling words?

3. *An upright man hates all Equivocations and mental Reservations.* That is, he

he speaks his words in a sense that he would have them construed in, and keeps no part of a sentence in his mind, to contradict what he pronounced with his mouth, especially with an intent to injure another. Such was that jugling trick we read of *Cydias*, that being betrusted by *Archetimus* with a sum of mony, afterwards flatly denies it. There being no witness to prove the truth, *Cydias* is summon'd to his Oath before the Altar, and a great Assembly; he quilts the mony in his staffe, and going to take his Oath, gives *Archetimus* his staffe to hold the while, and then confidently swears he had given him back his money: But this deceit lasted not long, for *Archetimus* seeing his perjury, in a rage throws down his staffe; it breaks and the fraud is found. And such is the usual issue of such Equivocations. The upright man hath no skill at this; he knows if the plain truth will not bear him out, these cunning shifts never can. My brethren, it beseems not the plain-heartedness of a Christian to speak like the *Delphian Oracle*, to be understood in two contrary sentences.

The *Romans* themselves would not so much as hear those *Embassadors* that were painted

painted, ſaying, how ſhall we believe them whoſe very face and looks do lie? An upright man if he do not ſpeak *all his heart*, yet will ſpeak *according to his heart*. He loves not to walk with a dark lanthorn, much leſs to deal with falſe lights but plain genuine are his expreſſions without, and fair and candid is his heart within.

4. *An upright man greatly hates promiſe breaking*, whether it be to *God* or *men*. A great note of integrity in *Jephthah*, *Judg.* 11. 35. *I have opened my mouth to the Lord, and I cannot go back*. It was a raſh vow, but conſcience of the obligation brake all other conſiderations, which in his caſe might have been many, and he choſe rather to have his very *heart* broken, than his *word*. It is enough for a ſubtile *Politician*, to have *Diſtinctions* and *Evaſions* ready to help himſelf out of the ſtraighteſt bonds, the upright man delights not *after vows to make inquiry*.

Well adviſed every man ſhould be, before he binds himſelf in any thing to the *Lord*, but when his ſoul is faſt, let him be very well adviſed, how he releaſes him-

himself: for there is nothing doth more prostitute the Conscience, and utterly undo men, than being fast and loose with God in sacred vows and promises.

The same abhorrence hath the upright man of breaking his word *with men*; and thereupon his *word* is as good as his *bond*. If he bids so much for a commodity, he seldom shrinks but gives it; if he bargain to his prejudice, yet *he changes not*: the scarceness of the thing, the rising of the market cannot prevail with him, to rescind his punctual agreement; whether he gain or lose, he will not lose his honesty nor his reputation. O what a *Golden age* would return unto us, if men were but *plain* in their dealing, and punctual in their performances? and unworthy is it for a man, a Christian man to be so vile, that no body can believe him, nor trust him. How will that *Atilius Regulus* rise up in judgment and condemn this generation, who being prisoner at *Carthage*, and assur'd of his own death, if he fail'd in his negotiation; was set at liberty to effect a peace at *Rome*, upon the single security of his own word, to return if he fail'd to procure it: but such

such was his *publick spirit*, that he effectually dissuaded his *Countrymen* from a peace, assuring them of a certain conquest; and such the *integrity of his spirit*, that after this, he fairly return'd and accepted of a cruel death, rather than infringe his word. Ten thousand *pities* such heroick acts should be lost, for want of a right principle; and ten thousand *shames*, that Christians should break their word *for a groat*, while Pagans will not do it *for their lives*.

SECT. XIV.

§. 14. Uprightnels in Actions.

SEcondly, *An upright man is sincere in his Deeds or Actions*, *Isa.* 33. 15. *He walketh righteously*, as well as *speaketh uprightly*. As his words are a true *Commentary* upon his heart, so his actions are a true *Exposition* upon his words. Whatsoever Office or Relation he stands in, he adorns it with integrity. The upright *Judge*, when he *puts* on his Robes, *puts* off his worldly relations. The upright *Justice of the Peace* disdaining to be *drawn*

by *favour*, or *driven* by fear besides his duty. The upright *Counsellour* will not plead, when his *Tongue* is confuted by his *Conscience*. The upright *Juror*, without all *by* respects, esteems the least *grain* of Evidence more weighty than a *Talent* of *Ophirs* Gold The upright *Attorney*, when he perceives the cause to be a *drop* blown up by malice into a bubble, sounds a retreat to his Client, though he lose thereby. The upright *Physician* will rather go with an empty purse, than torture either the body or purse of his Patient without cause. The upright *Tradesman* will be upright in his *words*, upright in his *weights*, and upright (in his *wares*, and upright in his *rates*) And the upright *Minister* will put on his *Thummim*, (that is, *uprightness*, a word derived from that in my *Text*) as well as *Urim*, and rather lose the love of ten by his plain dealing, than the soul of one by dissimulation and unfaithfulness.

Thus uprightness like a silver thread is drawn through the whole course of the sincere Christian: and he that is upright, is upright *every where*: And that I may set out this holy course by its most proper *Opposites*,

1. *An*

1. *An upright man is a great enemy to Craftines or Subtlety.* Though he ſtudies to be *Wiſe*, yet he delights not in Cunning. Craft is wiſdom degenerated, it is wiſdom deveſted of honeſty. A tang of this was in that practiſe of *Rebecca*, *Gen.* 37. 35. to procure the bleſſing for *Jacob* by a wile. But it coſt him many a ſweating day, and many a froſty night: *Guile* and *guilt* go hand in hand, *Job* 15. 5. *Thy mouth utters thy iniquity, and thou chooſeſt the tongue of the crafty.* Carnal policy was never friend to inward piety; though it ſometimes wears *Lambs wool* without, yet it is alwayes lin'd within with the *Foxes furre*: But the true and holy God *diſappoints the devices of the crafty, and drives the counſels of the froward headlong*, *Job* 5. 12. An upright man is clear in his thoughts, and though diſcreet, yet candid and fair in his dealings. And I doubt not to affirm, there is no lawful calling under Heaven, but may be managed without this ſinful craftineſs. Away then with that idle pretence, that without it few *Tradeſmen* can ſubſiſt. Curſed is that trade that cannot ſtand without ſin, *ſaith worthy* Mr. *Capel.* Better beg than ſin, better ſtarve than damn. Well fare the integrity

Concilia callida primâ ſpecie læta, tranſitu dura, eventu triſtia. Liv.

of those noble *Athenians*, who in their war against the rest of *Greece*, were told by *Themistocles*, that he had a *Stratagem* against their enemies, but it was not to be told publickly: so they wisht him to tell it to *Aristides*. He tells him it was to set the *Arsenal* on fire, where all the Ships of the *Grecians* lay. *Aristides* presently told the people, his design was indeed Profitable, but not Just; and thereupon it was exploded by them all. Certainly the greatest wisdom in the World is to be a right honest man.

Plutarch in Arist.

2. *An upright man is a great enemy to Time-serving.* There is a wise and faultless observing the times; the men of *Issachar* it should seem were good at it, 2 *Chron.* 12. 32. *they had understanding of the times to know what Israel ought to do.* Not only meant of *weather-wisdom* by rural observations; but also that by *Deduction* from former, they could make *Directions* for future times: and so he is compar'd to an *Ass*, *Gen.* 49. 14. for the *strength* of his back, not the *stupidity* of his head. A point of great wisdom to know what to do, according to the will of God, in every turn of Providence, or

change

change of condition, and in every company we come in.

But there is a culpable *Temporizing* when a man hath ſo maſter'd his Conſcience, and reduced it to that ready flexibleneſs, that for worldly ends he can think, and ſpeak, and act, one way, this day, this month, this year, and next day, next month, next year another way: can ſet his ſails to every wind, *pleaſe* every body, to *profit* or *preſervé* himſelf: Can *turn*, *return*, *overturn*, *any turn to ſerve his own turn*. And this temper is directly oppoſite to that uprightneſs we are deſcribing. The upright man is deliberate in chuſing and ſetling his principles, but a thouſand worlds ſhall not alter him without clear evidence in his Conſcience. He is not a twining *Willow*, but a ſturdy *Oak*; and whether the point he differ in, be ſmall or great, if a matter of Conſcience, though he will not be factious, troubleſome, or uncharitable; yet all the *Rhetorick* or *Rigour* on Earth, will not remove an upright man from his courſe, till God do make the buſineſs clear upon his Conſcience.

Like *Theophilus* Biſhop of *Alexandria*, who was nam'd *Eutripus* for his ebbing and flowing in matters of Religion: for a Biſhop he would ſwear to the *Nicene* Council, and then to keep it, he would forſwear it again.

How far the blast of temptation may, for a time, bend or bow a sincere Christian, or how long, no man can determine: the best are frail enough, and they who are most censorious of others warpings, would perhaps fall more foully, if they lived under their temptations: but this base obsequiousness is no part of the mans uprightness, when the snare is broken, the sincere man will come to himself, and there abide.

3. *An upright man is a great enemy to Defrauding of others.* He that studies that most righteous Law, *Mat.* 7. 12. *Whatsoever ye would that men should do to you, do ye also to them*, and hath it written in his very heart, as that *Heathen Emperor* had it written in each room of his house, will abominate this most wretched practice. For which of you would be cheated, or defrauded by another? Would you think it well to have a crack't estate offered to you? an unsound beast, or unproveable wares, imposed upon you? a blear-eyed *Leah* instead of a beautiful *Rachel* put upon you? you would condemn and dislike it. Open the book of your own Consciences, they will tell you that it is hateful therefore, to

Alex. Severus.

to deal so with another. The upright man considers, that he is not born only to promote his *own profit*; that he should love his neighbour *as himself*; that all his bargains and doings in the world, will be tryed again, and therefore let others do as they will, so will not he *because of the fear of God*, *Neh.* 5. 15. He is one that hath laid this Law upon himself, rather to suffer the greatest injury, than to do the least: and that because he sees more *evil* in the least sin, than in the greatest suffering. Besides the remembrance he hath, and the dread of that 1 *Thes.* 4. 6. *That no man go beyond or defraud his brother in any matter, because the Lord is the avenger of all such.* The Conscience of his duty, and rooted liking of truth and equity, doth above all things steer him in these matters. He knows that there is as much honesty in stealing the money out of his purse, or robbing him by the way, as in a wilful cheating or defrauding him, and therefore he will not do it in *any matter*.

That God who will stay for his own worship, till a man hath undone his injury, *Mat.* 5. 23, 24. *Leave thy gift at the Altar*, &c. will never accept our

most zealous service while we sleep with such unjust gain. Alas! estates so rais'd are like that *Eagles nest*, that was consum'd with fire, by the coal that came with the meat she stole from the Altar; there is a fatal curse comes with such gain, that at length destroys all the rest of a mans well-gotten goods. Now uprightness stands in a *direct* opposition to such *indirect* courses. He knows that he who hath *clean hands, shall be stronger and stronger*, Job 17. 9. when on the other side (to use a great *Statesmans* Proverb) *Frost and Fraud shall end in Foul.*

4. *An upright man* (to finish the rude Draught of this Divine portrait) *is an enemy to all manner of Injustice*: whether in respect of *Distributive*, or *Commutative* Righteousness. If the Lord place him in *Authority*, he is the greatest hater of *bribes*, and the least *respecter* of persons, *Isa.* 33. 15. *He shaketh his hands from holding of bribes*, as if he were afraid to be *burnt in the hand* with them. He will never revenge his *Private* injury by the *Publick* execution, nor heed the merit of the *Person* against the merit of the *Cause*. It was the *Encomium* of *Fabricius*

bricius that famous *Roman*, that one might perſwade the *Sun* from its courſe, as ſoon as divert him from his upright and honeſt dealing. Such is our upright man in office, blind to faces, deaf to cries, and dead to threats and promiſes.

And then for *Commutative* juſtice and dealing between man and man, you have his character before; he indeavours to cleave an hair, and doth *exerciſe himſelf to have alwayes a Conſcience void of offence, towards all men*, *Acts* 24. 16. And ſo he raiſes an eſtate *ſlowly*, but he builds *ſurely*, as he goes, and *the generation of the upright after him ſhall be bleſſed.*

And thus you ſee his Profeſſion and his Practiſe are in the ſame tale. God helps him to ſpin an even thread throughout. He is the ſame in the *camp* below, for the main, as in the *mount* above, and there is a looking-glaſs in his words and actions, through which you may ſee his heart. Its true, this unbyaſſed and ſtead-faſt courſe occaſions him often much trouble in the world, and he goes for a ſingular, a preciſe, an obſtinate man with them that know him not. And becauſe he will humour none, he is often box't on both ſides, and finds *Li-*

viet

vies observation true, *Media via nec pa-rit amicos, nec tollit inimicos*; his impar-tial honesty neither finds friends, nor abates his enemies; [the uprighteſt *Ar-bitrators* pleaſe neither party,] yet for all this, the comfort of his Conſcience feaſts him, and before the *ſcene* be taken down, he ſhall loſe nothing by his inte-grity, *Pſal.* 37. 37. *Mark the perfect man, and behold the upright: for the end of that man is peace.* Mark heedfully this man, I but how can we know him? Uprightneſs is a character written out of mans ſight and reading; why thus, where ever you find a mans words and wayes upright, you are bound to think his heart is upright alſo. This is the Law of *Charity*, this is the Law of *E-quity*. But what will be the end of him? The *End of that man is peace.* He may meet with diſquiets in his beginning, and troubles in the middle, but the *End of that man is Peace*: yea there is *no end* of that mans peace. For that God that will not, that cannot lye, hath ſaid it, *with the upright man will I ſhew my ſelf upright.*

And thus at length you ſee wherein ſtands the uprightneſs of a man.

SECT.

SECT. XV.

AND, now Sirs, if all this goes to make an upright man, what ſhall I ſay! where dwell theſe upright men? how very few is the number of them! The wiſe man was in the right, *Prov.* 20 6, 7. *Moſt men will proclaim every one his own goodneſs: but a faithful man who can find?* It is a general courſe for moſt men to blow their own Trumpet, and fetch about moſt of their ſtories and diſcourſes to end in themſelves, and to ſet out their own goodneſs; but a faithful true right man, who can find? The *next verſe* will ſhew him you, *The juſt man walking in his integrity.* That's the man in the *Bible*, if we could match him in the *World*. I doubt not but there are many ſuch in the World, but *verily* there are few ſuch in compariſon; ſo reſign'd to God, reſolved for God, ſuch ſingle-hearted, ſound-hearted, ſincere-hearted, whole-hearted, plain-hearted men; ſuch inward, univerſal and conſtant Chriſtians; Perſons

§. 15. An Intereſt concerning the paucity of upright men.

sons of that Simplicity, Purity, Perfection, and Plainness of Life and Conversation; such enemies to Flattery, Lying, Equivocation, Promise-breaking, Craftiness, Time-serving, Defrauding and Injustice. *Good Lord!* how rare are these on Earth in this Age. We are faln into an Age of Atheists, Scorners, Brutes, Hypocrites, and we may sadly say with the *Prophet*, *Mic.* 7. 4. *The best of them is a bryar, the most upright is sharper than a thorn hedge.* *Innocent* Religion, and *Sober Piety* is hooted out of the world; and upright men derided, who if they were throughly known, would rather almost be adored. *My Brethren*, there are but few folks that bid likely for Heaven, if this be an upright man. The judgment of *Charity* is one thing, but when Gods judgment of *Verity* comes, the case will alter. Very, very few will hold weight by this ballance, and as I need not, so I know not that I have made more adoe than needs, or cut the way to Heaven narrower than it is. It is reported of *Pachomius* the famous *Abbot* among the *Ancients*, that the 1300 *Monks* he governed, he divided according to the *Greek* letters into four and twenty classes or ranks, and sorted each

to

to that letter that hinted his condition, as under Iota the plain ſingle-hearted perſon, and under Xi the cloſe intricate perſon, *&c.* If we ſhould rank Chriſtians thus, how many would be crowded under the laſt letter, and how few under the firſt! and what need then (trow you) had we to *mourn* for the fewneſs of upright men, and to *judge* our ſelves exactly, leſt we ſhould be found to be none of them. And thus we are brought to the ſecond *Point* to be handled, and that is, *How God ſhews himſelf an upright God to ſuch a man.*

CHAP.

CHAP. II.

Of the Uprightness of God.

THat with an upright man, God will shew himself upright, is evident, For

1. *It is agreeable to his Nature, Psal.* 25. 8. *Good and upright is the Lord.* He is an upright God, and therefore loves Uprightness. How can he chuse then but shew himself upright to an upright man? Simplicity is Gods first *Attribute*, and Simplicity is the upright mans chief *Property*; there must needs therefore be a singular kindness between these two.

2. *It is agreeable to his Method.* All stories Divine and Humane shew this to be his usual way. Witness *Noah*, he was upright in a rotten Age, and the *Lord* was not behind with him: Witness *Abraham*, who walked before him and was

was upright, and *God* though he was long, yet he was sure in rewarding him; So to *Caleb*, so to *Job*, so to *David*, to all: no man can come out, and charge *God* with neglect, or unfaithfulness towards him herein.

3. *It is agreeable to his Honour and Interest.* It is a Princes Honour and Interest to stick to his faithful and upright servants, or else he will quickly have none such about him. He would rather lose a *World* than lose his *Honour*; and therefore in this *Psalm* he is brought in, overturning the earth rather than leave upright *David* to his Enemies. If fidelity and kindness will win him servants, Satan shall have but a few. He can boldly implead all the world, much more his people, *Mic.* 6. 3. *O my people what have I done unto thee? testifie against me.* He would scorn to deal by his servants as Satan doth, drive them into a snare, and there leave them; promise them a *World*, and pay them with an *Hell.*

4. *It is agreeable to his Promise, Psal.* 97. 11. *Light is sown for the righteous, and joy for the upright in heart.* However

ver this seedness may be wet and sad, yet they shall have a joyful harvest. If any man on earth can lay claim to the promises, it is the upright man. What an unspeakable comfort is this, to lay the finger of faith on any promise in the Bible, and say confidently this is mine? say no more I am weak and useless and sinful, Art thou upright? his word is past, and there's an end, all the promises in this blessed Bible are in travail to be delivered into thy heart. *To the upright man he will shew himself upright.* And that in these particulars.

SECT. I.

§. 1. Overlooking his infirmities.

I. *IN over-looking his Infirmities.* This was *Hezekiahs* prayer at that famous *Passeover*, 2 *Chron.* 30. 18, 19, 20. *The good Lord pardon every one that hath prepared his heart to seek God, though he be not cleansed according to the purification of the Sanctuary. And the Lord hearken'd to Hezekiah.* There were divers *really* upright, yet not *rightly* and fully purified as

as you may see, 2 *Chron.* 29. 34. *For the Levites were more upright in heart to sanctifie themselves, than the Priests.* Here were upright *Levites*, yet not sufficiently purified, but *Hezekiah* obtained for them a pardon of course, for they had done what they could, and the Lord had mercy on them. A very great comfort for Ministers or People, that through straits of time, or any unavoidable hinderance, are not rightly fitted and furnished for their respective duties; and are afraid to come, and more afraid to stay away; *The good Lord will pardon such a one*, it was an oversight, the heart was sound at the bottom, and God will never break with any of his for an infirmity. Compare *Saul* and *David*, *Saul* had foolishly (at most covetously) spared *Agag*, and a prey, and he is cast off for it and loseth his kingdom. *David* defiles the Wife, and then kills the Husband, and he is spar'd: he is, its true, sorely beaten, but not turn'd out of doors. Again, take *Peter* and *Judas*. *Judas* through covetousness *betrays* his Master, and *Peter* through fear *denyes* and *forswears* him. *Judas* is sent by the Gallows into Hell, and *Peter* is receiv'd into mercy. And why this different dealing?

why, *David* was in the best of his heart upright before God, and *Saul* in the bottom of his heart was for himself; *Peter* resolved to lose his life before he would forsake his Saviour, and *Judas* never followed him but for the bag. And therefore the Lord graciously pardons the unwilling infirmities of his people, for he sees the integrity of their hearts. As a faithful Husband is more satisfied with the bewailed failings of his poor Wife, than with the studied observances of an adulteress; so the Lord our God he can better connive at, and bear with the *mourn'd* for infirmities of his dear children, than with the *fain'd* compliance of rotten hypocrites.

And what a treasure of comfort is this for you that fear God? and let none else meddle with it; your infirmities are many, and your fear great, lest they should sink you for ever: you have such raging passions, brutish lusts, frequent distractions, base distrust, un-heavenliness of heart out of ordinances, and dulness in them; these are your burden, these your fear: now all these are within the *Grant of pardon* made in the Covenant of Grace, and you that are upright in heart, if any in the world, have an undoubted in-

intereſt therein, and ſo *are* forgiven in Heaven, and *will* be forgiven in your Conſciences, ſo far as is good for you, and *ſhall* be forgiven at the laſt day. And you have Gods word for it, *Pſal.* 32. 1, 2. *Bleſſed is the man whoſe iniquity is forgiven, whoſe ſin is covered.* But who is he that may claim this bleſſing? *Verſe* 2. *In whoſe ſpirit there is no Guile*, that is an upright man, that is no hypocrite. When therefore you have fallen into ſin, do not ſit poring and queſtioning your eternal ſtate, but ſpeedily and ſeriouſly ſet about the work of repentance and faith in the blood of *Chriſt*, that you may be made whole.

Indeed after ſome great fall, or extraordinary fit of ſpiritual ſlumber, it is not amiſs to clear and reſettle the ground work, (ſo far may the building be decayed, that it may be eaſier to build anew, than to repair the old.) But it is neither *wiſdom* nor *duty* upon every ſlip to condemn your ſtate, or to conclude, that becauſe you are wounded or ſick, therefore you are dead. Queſtion your act, but not your *ſtate*, condemn your *acts of ſin*, but do not condemn your *ſtate of grace*, nor brew more tears than you need to drink. For ſuppoſing you to be

true men to God, resign'd to him, resolv'd for him, and walking with him, to your power, he hath graciously promised to pardon *iniquity, transgression and sin*, sins of all sorts and sizes of them that *fear him and hope in his mercy*.

And mark it for your comfort, that it belongs to Gods *Truth* and *Uprightness* to pardon such a sinner. 1 *Joh.* 1. 9. *If we confess our sins, he is Faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness*. It is happy for us that we can plead *mercy* to God for pardon, but when we do uprightly confess and forsake our sins, we may plead his justice and faithfulness. O Lord, as thou art just and faithful, bestow a pardon on me, I beg it in the uprightness of *my heart*, bestow it in the uprightness of *thy word*. For thou hast said, *with the upright man I will shew my self upright*.

SECT. II.

§. 2. Defending his Person.

II. THe Lord will shew himself upright to an upright man, *in Defending his Person*. He is made sometimes the Butt of malice. Hell and earth conspire

spire against him, as in this *Psalm, vers.* 4, 5. *Snares of death, floods of ungodly men, sorrows of Hell* all bent against him. A plain argument of the sad degeneracy of mankind, to be so desperately set against the *Image of God* in man, and hate those that never did them wrong, and that for his sake that alwayes doth them good; yet so is the case, the most innocent man cannot escape by them unto Heaven, without many onsets; they *bend their bow* and lay their snares, can hardly sleep for rage. Wrongs and Scorns, and Fines and Prisons are their usual *Chariot*; he that departs from evil, ever *makes himself a prey*. The generality of the world are alienated *from the life of God*, and enemies in their minds to all that live it, and O that I could speak and write it in tears of grief and compassion! A Drunkard, a Swearer, a Whoremonger may live quietly by them. He that never read the Scriptures, that never prays with his Family, shall have all their good will, and go quietly by them into destruction: but if a mans Conscience be once awakened, if he retrive his course, and fall to earnest prayer, change his company and sinful cour-

ses, dare not prophane the Sabbath, or take Gods Name in vain, or swear as before, then up do all his neighbours rise against him, watch him, censure him, malign him, and (if possible) insnare him; while he (poor heart) thinks them no hurt, prays for them, and only strives to save his own soul, and others if he can.

But here you may rest safely, *Prov. 30. 5. He is a Buckler to them that walk uprightly.* The *Buckler* covers the Souldier, and God covers the upright man. They must shoot through God, that can wound you to your hurt. They hit him in the eye, that aim at you; and they that will incounter him, meddle not with their match, *Exod. 19. 4. I bear you on Eagles wings.* Other Fowls bear their young in their *claws*, so that the Fowler may kill the young, and the old one be safe; but the *Eagle* carries her young on her *wings*, so that who wounds the young, must shoot through the dam: so doth God carry his upright ones; God will suffer *before them*, the Lord will suffer *with them*, *Deut. 32. 11. As the Eagle — spreadeth abroad her wings, taketh her young and beareth them on her wings; So the Lord*, &c. That is a sweet word, *Psal.*

Psal. 7. 10. *My defence is of God, which saveth the upright in heart.* Thou hast perhaps no great friend to shelter thee, nor great estate to ransome thee, but thou hast a great God for thy defence, whose work and care it is to save the upright in heart. *I am thy shield*, saith God to *Abraham, fear not*: if *Omniscience* be able to see, and *Omnipotence* able to help, thou art sure enough. And therefore *fear not thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord*, *Isa.* 41. 14. A worm is a poor creature that *saw love*, and *none fear*; to are the seed of *Jacob* persons that few love, and none fear, and such are most obnoxious to dangers; yet sayes God, *fear not thou worm.* A worm in the hand of God can withstand a world; and the Gates (the utmost power and policy) of Hell shall not prevail against one upright man, *Prov.* 13. 6. *Righteousness keepeth him that is upright in the way.* His innocence is his shield. *And the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him.* His all-seeing eye, his all-ruling providence is employed in finding out all the designs of

your enemies, to frustrate them or overrule them, and to secure you whose hearts are perfect or upright before him. How secure would you be against a subject by such a word from a King? and may you not rest more on his word, who is the King of Kings? If you have his Pass you may go safe enough, even through *Armies of Aliens*.

Observable is that story in *Josephus*, of Gods special Providence this way. The Emperor *Caligula* commands *Petronius*, his Deputy in *Judea*, to set up his Image in the Temple. The Jews (ever since their Captivity, keen against Idolatry) beg and crave, and at length offer their necks and lives to him, rather than admit such a profanation. *Petronius* pities their condition, and forbears to execute his Masters command. But the Emperor is inraged, and sends his Deputy a Letter to slay himself, the usual doom of such persons. But *Caligula* shortly dyes, and his Letter meeting with some delay, was not brought unto *Petronius*, till just after he had received the news of his death; and thus he escaped. Behold the admirable Providence of God to those that stand upright.

Go

Go forth therefore in your might, consider your duty and faithfully do it. Take no sollicitous care what shall befall you. Study not *events*, but study your *work*; not what man or Devils *will* do, but what you *ought* to do, and not an hair of your head must fall to the ground. *Wickedness proceeds from the wicked, but with the upright man he will shew himself upright.*

SECT. III.

§. 3. Strengthning his Graces.

III. THe Lord will shew himself upright to this man, *in Strengthning his graces, and prospering him in his soul.* His Graces are weak, *his bones dried*, his soul is *poor and needy*. He is poring a whole week by times to find one plain evidence, one evident Grace of God; but having an upright heart, and being a plant of Gods planting, they shall increase and *grow up as the calves of the stall*. The Child painted *on the wall*, that grows not, unless it grows more dim; but the Child in *the bosome*, that hath a principle of life; though it cryes it grows; though sick sometimes yet grows,

grows, and at length grows a strong and lusty man: so in this case, the painted hypocrite hath no *cubit added to his stature*; no, he grows worse and worse, his varnish wears off, and nothing remains at length but a sepulchre without paint. But an upright man though he *grows* he *grows*; though he have some qualms, and doubts, and troubles, yet he gets ground, and (though insensibly) gathers strength.

It cannot be, but that a sincere heart who is diligent in the means of Grace, must be *changed from glory to glory*, *Mic.* 3. 7. *Do not my words do good to him that walketh uprightly?* certainly they do; He *receives* good, though he *perceive* it not. As a living man, that feeds heartily, must needs gather strength, unless he have some predominant disease upon him, though perhaps he perceive not at every meal renewed strength: So an upright man, being truely *alive to God through Jesus Christ*, and careful in the use of all Gods Ordinances, must needs increase his spiritual strength, though perhaps he sees no present profit by this prayer, or that Sermon, unless he lye under the tyranny of some imperi-

ous

ous sin for a time, *Prov.* 10. 29. *The way of the Lord is Strength to the Upright*; which most properly may signifie, that Religion secures an upright man, according to the last Point; but it is most true in this sence, the waves of God and Godliness are strength, and bring strength to the upright. *He that is planted in the house of the Lord, shall still bring forth fruit. To shew that the Lord is upright, Psa.* 92. 15, 14. It is one thing to be *placed* in the house of the Lord, so many a carnal Golpoller is, hath a seat there and appears there from one years end to another; but it is another thing to be *planted* there, to have a root of Knowledge, Repentance, and Uprightness, and such must needs grow, and *go from strength to strength.*

Be not therefore discouraged, O ye of upright heart, for your *grain of mustard-seed* will become a *Tree*; though your graces seem weak, they shall be strong: *To him that hath shall be given, and he shall have abundance.* You have a little faith and love, *Habenti dabitur.* God hath said it, you shall have abundance: *Despise not the day of small things*, ply your Oars, the Ship is passing though you think it stands still, and you will be

at

at the shore ere you be aware, *Ephes.* 6. 24. *Grace be with all them that love our Lord Jesus Christ in sincerity.* Here's that blessing that reaches even you. [*Grace*] All Grace, of all sorts and sizes, [*be with*] it may be *with you*, though it appear not *to you*, [*with all*] in all ages of the Church, and in all places of the World, [*that love our Lord Jesus Christ*] perhaps thou canst not preach for Christ, write, nor consult, nor fight for Christ, nor but thou canst *love* Jesus Christ. Thou canst love him as a *Lord* to Rule thee, as a *Jesus* to Save thee, as a *Christ* to teach thee: why, here's Grace in the promise, in the blessing for thee. But Christ must be loved (in sincerity) Jesus Christ *himself*, and Jesus Christ *for himself*. And then be assured that Grace shall be multiplied to such a soul. As it is Gods judicial method when men are resolv'd to go on in sin, to give them up, *Rev.* 22. 11. *He that is filthy let him be filthy still*: So when a man is uprightly bent to serve him, he spurs them on with his word and spirit, saying, *He that is righteous let him be righteous still*, and thus herein to *the upright man, he shews himself upright.*

SECT.

SECT. IV.

IV. THe Lord ſhews himſelf upright to the upright man, *In hearing his prayers*, *Prov.* 15. 8. *The Sacrifice of the wicked is an abomination to the Lord: But the Prayer of the upright is his delight.* No *muſick* ſo ſweet to men, as ſincere *prayers* are to God. The upright man delights *to pray*, and the upright God delights *to hear*. How pleaſant is the childs firſt language to the father? he had rather hear it than an elegant Oration; and the reaſon is, *firſt*, it is his own child, and *ſecondly*, it ſpeaks (poor thing) as it thinks; there is no colour upon its words, nor diſſimulation in them: Even ſo the prayers of the upright man are moſt welcome to God his heavenly Father, for the child is his own, and then his prayer is the counterpane of his heart. He cries againſt his ſin, and alſo he hates it: he ſues for Grace, and he doth heartily long and indeavour for it: and *Hearts* can come into Heaven, when *Words* muſt ſtand at door. He gets out of the hearing of many a ſtarch'd Oration, but

S. 4. Hearing his Prayers.

Pſal.

Psal. 145. 18. *He gets nigh to them that call upon him, to them that call upon him in Truth.* O when confessions are the sad note of a *bleeding* heart; when supplications are the real breath of an *hungry* soul, the Lord listens to such melody.

There is a vast difference between the *formal* note of a young beggar, and the *sensible* cries of him that is half starved: we neglect the former, and are ready to serve him only with reproof; but when the other cries that begs *in truth*, his face cries, his rags cry, his tears cry, the whole beggar cries, then we draw out our heart and hand unto him; even so doth our gracious God, he slights and hates *affected* words, coming from an *unaffected heart*; but when the heart comes up with them, then he comes, and brings his alms with him, and *his reward before him.* O what incouragement should this give to an upright heart! Thou hast an ear *for God*, and he hath an ear *for thee.* Thou art ready and quick in thy *obedience*, he is as quick and ready in his *audience*; thou art punctual to *yield to him* in any thing, he is punctual to *yield* in any thing *unto thee.* In a word, thou art resolved to do his *will*, he is resolved

to

to do thine. Hence Luther boldly, *Fiat voluntas mea quia tua est*, Let my will be done, because its thine. Thine are *broken* prayers, but they are *upright* prayers. There is no *Rhetorick* in them, but there is *Logick* in them, there are arguments that will conquer God himself. There is no argument on earth like *Integrity*, nor in Heaven like the *Blood of Christ*.

Qui palmâ militat lentius pugnat, qui pugno ferit, palmam ferit. Dr. Arro.

Object. Ah, but then I fear my state, and doubt of my sincerity, in that I have pray'd long for such a child, for a better memory, for strength against some sins, and have received no answer; and so may conclude my self a very hypocrite.

Answ. 2. God often *delights* in prayer, when he seems to *deny* it, and never denies his servants but when the *denial* is better then a *grant*. You must distinguish between *delaying* and *denying*; our God delayes, to *try* us, not to *deny* us, to make us cry the louder; so he put off *Jacob* to whet him on the more; seem'd to be weary of his company, but he would not pass so; lames him, yet here'l pray, and wrestle on one leg rather then give out; So the women of *Canaan*,

The Lyoness leaves her young till they have almost kill'd themselves with roaring, and returns to them at last gasp, to teach them courage.

Drink

Drink is more welcome, when very thirsty; and when the Lord sees you cannot be without a mercy, you shall have it. And then the *Greatness* of the mercy, shall pay for the *length* of its stay; and like money at *Interest*, so your prayers which have been *long* on the file, shall bring the *greater* increase back again.

Answ. 2. God often hears our Prayers, when we perceive it not. In this sence *he speaks once and twice, yet man perceives it not*, Psal. 138. 3. *In the Day when I cried, thou answeredst me, and strengthenedst me with strength in my soul.* On the *same Day* that his letter was sent, he had an answer, and what was it? Why, he was *strengthned with strength in his soul.* If he were not answered in the *Letter*, yet he was answered in the *Bestow.* He often gives *Gold*, when we ask for *Silver.* If he denied *Abraham* for *Ismael*, he gave him *Isaac.* He denies *Moses Canaan*, but gave him Heaven.

Sometimes our thirst for *more*, makes us think we have received *none.* As rich covetous people never have enough, because their desires are insatiable. When you are arrived at Heaven, you shall see

that the Lord did book every Petition and answer it, in the best manner for you. It may be you are denied for *one* child, but God gives it you for *another*; or perhaps the *Grandchild* reaps the prayers that you sowed for the *Father*. The Lord gives you not a *stronger memory*, but yet bestows on you a *softer heart*; you discern *no strength* against some sins, yet you have *deeper throws* of repentance for them. Still this is a truth inviolable, that the upright mans Prayer, when it is put up in *Christs* name, for things agreeable to Gods will, is graciously heard and answered in mercy.

Let not therefore your Fathers seeming denials trouble you; for our wise God sometimes *yields* to the suits of *Satan* himself, while he *demurrs* upon the supplications of his own *Servants*, I had almost said of his own *Son*. Compare *Job* 2. 5. and *Luke* 8. 32. with *Gen.* 17. 18. and *Mat.* 26. 39. But then his *Grants* to *Satan* are for his greater *Confusion*, and his *Denials* to his *Children* are for their greater *Consolation*.

SECT. V.

§. 5. Comforting him in his straits.

V. THe Lord shews himself upright to the upright man, *In comforting him in his straits, Psal.* 116. 6. *The Lord preserveth the simple,* (that is, the upright) *I was brought low and he helped me.* His integrity freeth him not from the common infirmities of mankind, as wants, sickness, prisons, losses, crosses, unkindnesses, and death it self at last: but his God takes special care to support and comfort him, and at length deliver him. In all these *storms* he is sure of *Sunshine*, and you know the *Sun-beams* when it shines, do *guild* every drop that the clouds pour down, and make the *storm* as a *calm*: So the face and favour of God, doth refresh the upright in heart, for *Psal.* 11. 7. *The righteous Lord loveth righteousness, his countenance doth behold the Upright.* And unworthy is that man of Heavens Glory, that prefers not the sharpest sickness, the darkest prison, the heaviest cross *with the light of Gods countenance*, before the riches of *Egypt* with his frowns.

This

This made *Paul* and *Silas* ſing in priſon, when *Felix* trembled on the *Throne*: And they ſay, the Apoſtle *James* was ſo chearful at his *Martyrdom*, that one that drew him to the Tribunal, was converted by it. For Death that King of terrours, that diſmounts the proudeſt ſpirits, the moſt effectual refuter of all Atheiſts, and Surprizer of Hypocrites, is diſarm'd of all its terribleneſs by an upright heart. *Iſa.* 57. 2. *He ſhall enter into peace, they ſhall reſt in their beds, each one walking in their uprightneſs.* The *Bed* of an hypocrite is a *Grave*, wherein he lyes rotting in his ſins; the *Grave* of an upright man is a *Bed of ſpices*, wherein his body is at reſt, whoſe ſoul hath walked before God in *his Uprightneſs*.

O be of good chear then all ye ſingle-hearted ones: The handkerchief of Gods love ſhall wipe away your tears, his cordials ſhall ſtay your faintings. *The Lyons ſhall roar, and the young Lyons ſuffer hunger, but they that fear the Lord ſhall want no good thing.* If wants be good for you, look for them; if ſickneſs be good for you, be content with it; if priſons, if loſſes, if croſſes come, they ſhall do you no hurt: *A ſummo Bono nil niſi Bonum.*

Every stream of Providence, how fierce soever, is *turn'd through* that Promise, *All things shall work together for good to them that love God.* His *Properties*, his *Promises*, his *Providences* do all smile on the true-hearted man. Poor men, your *straits* may be great; Poor women, your *pangs* may be sharp; but *All's for good*, yea for the best. God is with you, the great, wise, and holy God. And is this nothing? Are the Consolations of God small with you? *If he give quietness, who then can make trouble?* Heaviness may indure for a night, but joy cometh in the morning. The story alwayes *ends well* to the sincere-hearted man, *Psal.* 112. 4. *Unto the upright ariseth light in the darkness. Dark providences* may well be born, when *clear promises* are sealed upon the heart. This was noble *Hezekiahs* comfort, when all forsook him, *Isa.* 38.3. *Remember now, O Lord, I beseech thee, how I have walked before thee in Truth, and with a perfect heart.* I have done uprightly with thee, now deal uprightly with me; *now* remember, and the Lord hath too good a memory to forget such a man in his needs; he gives him a Lease *gratis* of fifteen years both of Life and Kingdom.

Who

Who would not intirely love and ſerve ſuch a God? The poor mans Friend, the ſick mans Doctor, yea and Bed-maker, the priſoners Companion, the true-hearted, the unwearied, the everlaſting God, *a very preſent help in trouble.* Name that ſtrait, wherein God hath not ſupported or relieved his people *Ask thy Fathers and they ſhall tell thee,* how in *ſix troubles* and in *ſeven* he hath been with them. All the *Patriarchs* can prove this, *Abraham*, and *Job*, and *Daniel*. Speak we only with *David*, was he not very poor, when he ſent to crave of *Nabal?* God gave him *Content*, and at laſt *Plenty*: Was he not in dreadful hazard in *Keilah*, in *Gath*, in *Mahanaim?* but he came off well, and dyed in his bed: Was he not upon a time very ſick, ſo that ſome ſaid, *An evil diſeaſe did cleave to him?* yet God remembred him, and made him ſafe and ſound. All the *Saints* will bear witneſs for God, that he is no flincher of his friends; yea at laſt all men ſhall ſay, *Pſal.* 58. 11. *Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.* Though things ſeem to go croſs with his poor children, yet take one thing with another, he deals very uprightly with them.

In very faithfulnes thou hast afflicted me. If they want a *fuller table*, yet they have a *lighter heart*; if they have not such *costly clothes*, yet they have more *healthful constitutions*; if they reach not such *vast treasures*, yet they can injoy the *light of Gods countenance*, which is far better.

Artabazus thought himself wrong'd, when *Cyrus* gave him a *Golden* cup at a feast, and to *Chrysantas* only a *kiss of Respect*; deeming thereby, that he had a lesser portion of kindnes, than the other: and shall not we much more value his glorious smiles, above the greatest earthly gifts? *Let him kiss me with the kisses of his mouth: For his love is better than Wine.* Though you be not *delivered from* your straits, yet being *upheld in* them, you are well. It was all one to the *three Worthies* to be *kept in* the fire, as to be *kept out* of it. One way or other *light shall spring to the righteous, and joy to the upright in heart.*

SECT.

SECT. VI.

VI. THE Lord ſhews himſelf upright to the upright man, *In directing him in his doubts, Prov.* 11. 3. *The integrity of the upright ſhall guide them.* Many an upright man is under great doubts, and knows not what to believe or what to do. Arguments and pleas on both hands, *Great men* on one ſide, and *Good men* on another, (for ſeldom are they both on a ſide) likely reaſons court his Aſſent either way. The commands of *men* ſometimes countermanded by his *Conſcience*, and he wants parts, learning, and judgement to *cleave an hair*, and ſtate the caſe exactly, either of *Faith* or *Fact*. Now in this caſe, when he hath us'd the means of reſolution, that he is capable of, *the integrity of the upright ſhall guide him.* His plain honeſt heart is neither ſuſpicious of more evil to be in men, or things, then evidently appears; nor on the other ſide, doth he ſtudy extricating *Salvo's*, or ſubtle evaſions to ſleep with a whole ſkin, and ſalute the upper party: but according to his beſt knowledge, he

§. 6. Directing him in his Doubts.

he fixes his faith and orders his actions by the *Rule of Gods Word*, which he knows will best bear him out.

An upright man sometimes meets with *Doubts in matters of Faith*; but herein he stands fairest for that promise, which Christ hath made, *to lead his into all truth*. Though his integrity may not secure him from *Error*, that it will not; yet 'twill secure him from being an *Heretick*.

He hath *Doubts* sometimes about things to *be done*; towards God in his Worship, towards men in his Life. In the former, he studies the will of God in his Word, knowing that nothing which is offered to him, will please him, unless directed by him. And for *Men*, he is relieved in most of his doubts by that golden Rule, *Mat. 7. 12. Whatsoever ye would that men should do to you, do ye to them.*

And lastly, he is perplexed with some *Doubts* about the *Love of God*, and the *salvation of his Soul*; but here also his Integrity so guides him, that he is far from presuming, though he be loth to despair, and the Lord gives him *Comfort* from his *Sincerity*, though he want the joyes from *Assurance*. And is not up-

uprightneſs a choice Jewel to lay claim to this guidance? *Pſal.* 25. 8. *Good and upright is the Lord, therefore will he teach ſinners in the way.* This conducting a poor ſinner in the way, flows from his *Goodneſs and Uprightneſs*, and therefore as long as there is a drop of goodneſs, or a dram of uprightneſs in God, the penitent ſinner ſhall never lack a guide. And to this refers that promiſe, *Iſa.* 30. 21. *Of a voice behind you ſaying, this is the way, walk ye in it, when ye turn to the right hand or to the left*; alluding (as ſome think) to a *Schoolmaſter* prompting his Scholar over the ſhoulder, how he ſhould pronounce his words, when he (poor child) is puzzled and knows not what to ſay: even ſo will *God* lead his upright ones in the way *that he ſhall chuſe*, when they are in the dark; and you ſhall find that Scripture true, *Prov.* 13. 6. *Righteouſneſs keepeth him that is upright in the way: But wickedneſs overthroweth the ſinner.*

Reſolve then in ſuch caſes, after you have us'd the means of illumination, as *Jehoſhaphat* in another, *O Lord, I know not what to do, but mine eyes are unto thee.* I perceive the blindneſs of *my eyes*, but thou

thou seest the uprightness of *my heart*, I would do thy will if I knew it; *teach me thy way, and I will walk in thy truth*: consider my weakness, and neither leave me in perplexing doubts, nor suffer me to erre from thy will. And be sure God will not forsake thee, for it is plain that many an honest heart is preserved in the way of truth, when many of great, but unsanctified parts, have fallen into damning errors: *With the upright man he is us'd to shew himself upright.*

SECT. VII.

S. 7. Clearing his Integrity.

VII. GOds uprightness will yet appear, *In clearing his integrity.* Sincerity hath the sweetest *visage*, but bad men put on it often the foulest *vizard*, and many a dear Saint wears the note of an *hypocrite* to his grave. Though you see that no man is so far from hypocrisie as this man, no sin he hates more, yet this character is usually fastned on our plain-hearted man.

It is the subtlety of *Satan* to charge the Saints with those sins whereof he is sure they can hardly clear themselves till the

the day of judgment: And thoſe are commonly theſe two, 1. *Covetouſneſs.* 2. *Hypocriſie.* Both which, for the nature of them, lye ſo within, that it is almoſt impoſſible to refell his charge. Hence the Apoſtle is driven in the former to make his appeal to God, 1 *Theſ.* 2. 5. *For neither at any time us'd we flattering words, as ye know,* [for this you can clear us] *nor a cloak of Covetouſneſs, God is witneſs,* [herein God only can purge us.] And the like the latter, *Rom.* 1. 9. *For the Lord is my witneſs, whom I ſerve with my ſpirit,* &c. And the upright *Lord* will clear up theſe mens integrity, firſt or laſt. *Holy David* lay under many heavy charges, and that for a long time. *How long will ye turn my glory into ſhame?* Naught he was, not fit to live in his own native Country, he hatch'd treaſon againſt *Saul*, and undermin'd his Government, and Religion he had none, but at length his Righteouſneſs did ſhine *as the noon-day*; *Saul* himſelf was convinc'd of his integrity, and acquitted him, though thereby he condemn'd himſelf. So upright *Job* paſt for a notorious hypocrite among *his enemies*, for he was accounted no other by *his friends*, but the Lord brought

out

out his Justice, as a *Lamp that burneth*.

And what is more common in the World, than to brand every one for an hypocrite, that is but serious in his Religion? If any man do humbly and conscientiously indeavour to live according to his Covenant in Baptism, do set himself against the world, the flesh, and the devil, and deny the pomps and vanities, wherein the generality of men do wallow; presently his envious and carnal neighbours, when they can tax him with nothing, condemn him for an hypocrite: his outside is smooth, but inwardly he is an arrand hypocrite: but his upright God, that knows his heart, will clear him sooner or later; at furthest at that great day of setting things at right. The Lord Jesus will come *with his thousands of Saints, Jude* vers. 15. *to convince the ungodly world of all their hard speeches, which ungodly sinners have spoken against him.* See here you implacable wretches, this is the man, this the woman, whom you condemn'd for hypocrites; they were *praying* for you, while you were *cursing* them; I knew their uprightness and will now declare it, *Thus shall it be done to those I delight to honour*, and you must go

with

with a curſe into eternal torments.

Rejoyce in the Lord therefore, O ye Righteous, and be glad all ye of upright heart. Be not diſmay'd at mens rebukes, theſe *Reproaches* do but adde to your *Crown*: And God permits them, to make you ſearch your hearts the more. Though theſe be poor commodities, yet you may make a trade of them, and live the better for them. They charge you with the *Foxes pranks*, and you have the *Foxes Nature*. They charge you with one fault, and thereby you find out another; they write *Hypocrite*, and you ſubſcribe *Formal*, *Dead*, *Secure*, and *chief of Sinners*. And know for your comfort, that your names ſhall have a Reſurrection as well as your bodies; and *you ſhall ſhine in glory*, when your enemies ſhall only *ſhine in flames*. And even in this world your God doth juſtifie you in their Conſciences; the moſt of them could wiſh their ſouls in your ſouls ſtead, for all their talk; at leaſt when pale death ſtares them in the face, then *O let me dye the death of the Righteous, and let my latter end be like his.* It is not oft that an hypocrite goes undiſcovered to his grave; nor very oft that an upright man dies without the teſtimony of the *Centurion*, even from men;

men; *Certainly this man was a dear child of God.*

SECT. VIII.

§. 8. Stablishing him to the End.

VIII. THe Lord shews himself an upright God to the upright man, *In Stablishing him to the end*: its *elementary fire* that goes out, the *Cœlestial* ever burns, *Prov.* 10. 29. *The way of the Lord is strength to the upright.* He only is the persevering man. *The fixed Stars* appear but small, the *blazing Star* looks far greater; but the former abide from age to age, and the latter being but *exhalations*, compounded of corruptible matter, are spent and consumed to nothing; they had perhaps more eyes fixed on them than on the others, but they waste away: Even so an hypocrite may make a greater blaze in his profession, may be more admired and talk't of in the world; but the real Saint is fixed, he abides, no tempest can shake him, he is built on a Rock and abideth for ever. *The way of the Lord is strength to the upright:* Every prayer strengthens him, every Sermon strengthens him, yea every temptation (like the wind to a well-rooted tree)

tree) cauſeth his roots to ſpread, and ſtand the ſtronger: *moved* he may be, but not *removed*, *fall* he may, but not *fall away*: and yet an upright tree (you know) falls not ſo ſoon as that which leans. An upright man never makes a right Apoſtate, *Pſal.* 25. 21. *Let integrity and uprightneſs preſerve me: for I wait on thee.* Two good props to a weak Chriſtian. He may ſay, *Lord*, I have but weak graces to preſerve me, I have no parts or learning, I have few friends to hold me up in thy wayes; But I have (thou knoweſt) a ſincere deſire to pleaſe and ſerve thee; *O let integrity and uprightneſs preſerve me*, and the rather for that *I wait on thee*: I wait in the uſe of the *means* of perſeverance, and I wait by faith upon thy *promiſe*. If ſincerity will not hold me up, I muſt fall.

He that walks in a narrow way, muſt not reel; if he reel he is in danger to fall. The true Chriſtian goes in ſuch a way, *leaning* is next to *falling*. The upright man walks *uprightly*, and therefore *ſurely*. He hath liv'd to ſee great *Scholars*, great *Profeſſors*, and great *Preachers*, dwindle to nothing, but by *Grace he ſtands*. Sirs, this is a great comfort, and ſecurity to a poor ſoul; my ſtock is *ſmall*, yet I hope

I shall never *break*. I drive but a mean trade, but I perceive I go not backward: better I be a *mean* Saint, than a *great* hypocrite: my heart is sound, I have no secret reserves, *I know nothing by my self*. I cannot run so fast as others, but I am in the way, that will certainly bring me to Gods holy hill, *Job* 27. 5. *Till I dye I will not remove my integrity from me. My righteousness I hold fast, my heart shall not reproach me as long as I live.*

Among the many needless fears of the servants of God, this is *one* that disquiets the soul, when God stands only looking on; namely, shall I hold out? I am a very weak creature, the fall of one tree shakes another, I have seen great *Cedars* fall; they were once as confident as I, if tryals come, what will become of me? Study and believe that excellent *Scripture*, *Jer.* 32. 40, 41. *I will make an everlasting Covenant with them, that I will not turn from them to do them good.* Make a stand here poor soul. The eternal true and upright God is entred with thee, even with the weakest and youngest believer, into an everlasting *Covenant*, that for his part notwithstanding all thy infirmities, he will never (mark) *never turn away from doing thy soul*

soul good. O but my fear is, (saith many an upright heart) that I shall forsake him, and turn from him, there is my fear. Mark what follows then, *But I will put my fear in their hearts, that they shall not depart from me.* So then as God will not turn *from thee*, so thou shalt not depart *from him*, and how then shouldst thou fall away! and all this is in his *everlasting Covenant*, that cannot be disannulled.

When therefore your fears come cold upon your hearts, concerning your *Perseverance*, plead this Scripture with God, fasten it on your souls, fear not your falling off with a fear of *Diffidence*; you are allow'd a fear of *Caution*, that will make you stand the *faster*, but beware of a *fear of Diffidence*, that will make you fall the *sooner*. Look you to the rise, root, and *beginning* of your *Religion*, and God will look to the *end* of it. Though thy grace was but like a *grain of Mustard-seed*, yet it shall come to be a *great Tree*. Job 8.6,7. *If thou wert pure and upright ——Though thy beginning was small, yet thy latter end shall greatly increase.* He that hath taken root in *Christ*, can never *wholly wither*.

SECT. IX.

S. 9. Bestowing outward blessings on him.

IX. GOd will shew himself upright to the upright man, *In bestowing outward blessings upon him, Prov.* 28. 20. *A faithful man shall abound with blessings.* To these he can make the *cleerest claime*; of these hath the *truest tenure*: Alwayes provided that they be for his good. *Prov.* 14. 11. *The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish.* The eyes of the Lord are upon him and his house to do him good, *From the beginning of the year, to the end of the year.* Health, wealth, peace, and full contentment shall be heaped on him, so far as they are good for him. That upright *Caleb*, whose *Title of honour* it was, that he *followed God fully*, *Numb.* 14. 24. had a double portion (so the *Learned* say) in the Land of *Canaan*.

He that hath the soveraignty over the world, and all that therein is, loves them; and he that loves gives, and that *liberally*, *Prov.* 15: 6. *In the house of the righteous is much treasure.* We count our *Friends tokens* among our treasure: Every

very loaf of bread, every shilling in his purse, every corn, yea every grass-pile in the field is a *friends token* to the upright man, so that in his house there is a world of treasure. The upright God doth (in effect) say to his Angels every day, Recommend me to such a child this morning, and carry him from me his daily bread, this or that mercy that is good for him. Hence that ample promise, *Psal.* 84. 11. *For the Lord God is a Sun and Shield: The Lord will give Grace and Glory: No good thing will he with-hold from them that walk uprightly.* O *blessed* promise! Dost thou want Direction? *He is a Sun*: Dost thou want Protection? He is *a Shield*: Dost thou want Grace? He *will give Grace*: Wouldst thou have Glory? He will *give that* also: Hast thou need of other good things for thy comfort in this life? *No good thing* will he with-hold from them that walk uprightly. Sit down now and think, what thou canst wish or need that is not here promised. And this from *that God* that cannot deceive, able and resolved to make good his word. Put all the worldlings Lands, and Palaces, and Bonds, and Bags into one scale, and this *one verse* into the other, and try whether will weigh

down: you will quickly discern they are *lighter than vanity*, and this *one verse* of more weight, than the whole world. Rest your weary hearts in this, if health were good for me, I know I should have it: if riches were good for me, I should have them: for I have my upright God in a bond, that he will with-hold no *good thing* from me. Nay once more see *Psal.* 112. 2, 3. *The Generation of the upright shall be blessed: wealth and riches shall be in his house, and his righteousness endureth for ever.* Thy great care and fear is about thy posterity; loe, here's a promise for them also: the *generation* of the upright shall be blessed. Though we can not certainly be assured of this to every upright mans child, yet this promise gives the upright man more ground of hope, than any hypocrite or wicked man in the world hath.

There is a *Stock* of your *prayers* going in Heaven, and there is a *Stock* of *Gods promises* in the Bible, why then should you distrust? sooner or later your posterity will certainly reap them, either temporal or spiritual mercies; he may be long, but he will be sure; the Covenant is made with you and yours, and the generation to come shall fare the bet-

to

ter for your integrity. *Abraham* he hardly injoyed *one foot* of that land, which fell to him for his true-heartedneſs, but his poſterity had *it all*. And many an upright man lives and dyes but with an ordinary eſtate, for he dare not do wrong to grow rich, but the Lord remembers his poſterity, and his ſeed ſhall be mighty in the earth, the *generation of the upright ſhall be bleſſed*.

Hold on therefore in your integrity, you are in the way of *preferment*, *Prov.* 21. 21. *He that followeth after righteouſneſs findeth life, righteouſneſs and honour*; he *finds* more than he *looks* for: 'Tis true, the vileſt men may be exalted, and the poſterity of evil men may be both great and good; but they have no ſuch promiſe for it, as you have. They may have fairer houſes, finer fare, coſtlier clothing, but they have a curſe with it, and a ſad reckoning to come. O therefore for your *healths* ſake, for your *eſtate* ſake, for your *poſteriries* ſake, but above all for your *ſouls* ſake, for an *upright Gods* ſake ſtudy integrity: be true-hearted, ſincere-hearted, and whole-hearted men for God.

I 3 SECT.

SECT. X.

§. 10. Crowning their Integrity.

X. GOd will shew himself upright to his upright ones, *in Crowning their integrity*; 1. *With Internal Peace*: *Melchizedek* was first the King of *Righteousness*, and then King of *Salem*, King of *Peace*; and where Christ hath ingraven Sincerity, which is the true *Righteousness*, then follows *Peace and Joy in the Holy Ghost*. There's no *Rest* but in *Religion*, nor any sound *Peace* but in *Piety*. Others may have *Quiet* of Conscience, but the upright man hath the *Testimony* of his Conscience, that is quite another thing. Theirs is but a truce, a dayes sickness will break it. The hypocrite hath a Conscience *Pacified*, but what's this without a Conscience *Purified*? It is *Righteousness* and *Peace* that only will *kiss* each other. The *quiet* of most mens Consciences, is from their *Blindness*, not from their *Goodness*; thus the beasts are well, because they know no better, fear no worse: Thus millions lye still and dye like Lambs. If these had more *knowledge*, they would have *less quiet*.

They

They are like the malefactor in a dungeon, that ſees not his miſery, or as the bird buſie at the chaff, when the Net's unſeen: One thundering threat ſet on by the ſpirit of bondage, will ſpoil all their mirth. There can be no *true peace*, where ſin is ſuffered in *quiet*. It were well for ſuch as you to be frighted; *Cries* were your beſt *Muſick*, and *Tears* the beſt *Nectar* you could drink: you muſt be let blood or dye, ſuch is your diſeaſe that you muſt be *lanc'd* or *loſt*. But now, when true grace comes in, after that ſpiritual conflict that breaks the heart of ſin, the Conſcience hath a ſweet peace, or at leaſt ground for it. The Law charges, the Devil charges, Conſcience in Chriſts blood, that diſcharges. He that *makes Conſcience of ſin*, hath his *Conſcience quit from ſin*. Now I can eat and ſleep and go in the dark, my Conſcience *bearing me witneſs in the Holy Ghoſt, though the earth be removed, and the Mountains carried into the midſt of the ſea*, yet here's tranquility. *In the world ye ſhall have Tribulation, but in me*, ſaith Chriſt, *ye ſhall have peace*; and this is the fruit of uprightneſs, *Iſa.* 32. 17. *And the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance for*

ever. While *Francis Spira* kept on in his upright way, he had a heaven of peace; but after his sinful compliance, he had not one day or hour of quiet in his soul. And it is recorded that *Cicero*, when dying and reflecting on his warping and temporizing, he cried out, *O me miserum, O me nunquam felicem, &c. Sincerity* and *Serenity* live and dye together.

And 2. *With Eternal Glory.* There he payes home the upright man for all. When his God leads him *into the Land of Uprightness*, *Psal.* 143. 10. there he shall meet with all Gods *hidden ones*, of whom the world was not worthy. Ah poor hypocrite! he knows not what to do, when he dyes; each step he takes is towards Hell; the longer he lives, the nearer his destruction, *Job* 27. 8. *For what is the hope of the hypocrite though he hath gain'd* (wealth, repute, &c.) *when God hath taken away his soul?* Their very hope, which is all the comfort that's left them, will flee away and leave them in the bryars. But then the upright man shall be *some body.* Here he is a *Prince unknown*, there he enters his kingdom. Here he is under a cloud, there the righteous shall *shine as the Sun* for ever and ever.

ever. As he that hath an Eſtate in Reverſion, though he live poor a while, yet the Eſtate will fall, *An inheritance incorruptible and undefiled that fadeth not away*; and this as ſure as God is in Heaven, and thy name in the Bible, *Geneſ.* 17. 1. *Walk before me, and be perfect: I will be thy exceeding great reward.* Who can deſire more than him that is *All?* It will be merry, when the upright *God* and the upright *Man*, do meet. Art thou he that *receiv'd* my dear Son, and *reſign'd* thy heart ſo freely to him? Art thou he that gave inward, univerſal, and conſtant obedience to my will? Art thou he that ſtuck to me in ſuch and ſuch times and tryals? Art thou he that walked righteouſly, and ſpake the truth in thy heart? Come up hither, Angels put on his Crown, ſing an Anthem ye ſons of the morning at my upright ſervants coming home. *Come enter thou into the joy of the Lord.* Here live, and love, and rejoyce for ever. *Pſal.* 140. 13. *Surely the righteous ſhall give thanks to thy name: the upright ſhall dwell in thy preſence.* Now many a poor upright heart hath hardly a houſe to cover his head, ſcarce a bed to reſt on, here he muſt not dwell, and there he muſt not dwell; but there

Ibi nec molitia nec millia, nec una nec pœnitentia, nec peccatum nec perditio. Ibi Rex veritas, Lex charitas, Poſſeſſio Eternitas, Summo non valet ex primere, experimento opus eſt. Proſper.

is

is but one life between him, and a glorious Palace, whereof the spangled firmament is but the floor. He hath an house *pav'd with Rubies*, and *fill'd with Saints* and *Angels*, like so many Suns, and there he shall dwell and sing among them world without end. Into that *Corporation* all upright men may come, and their greatest enemies will never follow them. *Seeming* Saints will be in the Church, none but *Sincere* Saints must come into Heaven. *Mat.* 5. 8. *Blessed are the pure in heart, for they shall see God.*

Rejoyce therefore in the Lord, O ye Righteous, and shout for joy all ye that are upright in heart. O what a *shout* will there be in Heaven, when all this blessed *Tribe* meet together, and have *Christ* among them? and then you shall see, how *the righteous Lord loveth righteousness, and his countenance doth behold the upright.* Then shall you be paid for every drop of blood, for every drop of tears, for every step, for every thought that you have laid out for *his Name.*

And thus you have the *second* general *Point*, in my poor manner opened to you, namely, *Wherein God shews himself upright to the upright man.*

CHAP.

CHAP. III.

The Application.

SECT. I.

THe *third* thing follows, which is the *Application*: what may we gather hence for the bettering of our *Minds* or *Manners?* To *inform* the former, and to *reform* the latter. §. 1. Information.

Use Information. For the former.

1. *This Doctrine proclaims the Equity of God.* To an upright man he will shew himself upright; why then his wayes are equal. Though *clouds and darkneſs be round about him,* [his wayes be hidden] yet *Judgment and Righteouſneſs are the habitation of his Throne,* [they are alwayes holy, juſt and equal,] *Pſal.* 97. 2. He that hath a cauſe to be tryed for Land or Life, counts it a priviledge that he ſhall have juſtice; and that at leaſt, every man may expect from God. His wayes are equal, though our wayes be unequal.

unequal, *Psal.* 99. 4. *The Kings strength* (and who is that but God?) *loveth judgment, thou doest establish equity.* So he doth by his *Rule* and by his *Example.* Conclude therefore whatever his dealing is with you or others, that he *is righteous in all his wayes, and holy in all his works.*

The Subject cannot alwayes see the *Reason* of his Princes method, no nor a child his fathers; but when they come to the knowledge of them, they *magnifie* what before they were ready to *misconstrue*: Even so perhaps you understand not the wayes of God towards you or his Church; but *be silent before him,* for you shall see at the long run, that with *righteousness doth he judge the world, and the people with equity.*

2. *This Doctrine pronounces the Misery of all hypocrites.* For it follows by the *Rule of contraries,* that with such *froward* pieces, *God will shew himself froward.* He that walks contrary to *God,* shall have God to walk contrary *to him.* The way of hypocrisie, as well as of impenitency, is a way of contrariety to God, whose holy Law the hypocrite casts behind his back; it is a way of contrariety to Jesus Christ, his *Prophetical Chair,* his *Priestly Cross,*

Croſs, and his *Kingly Throne*; and certainly God will walk contrarily unto them. He will out-wit the ſubtleſt, and overthrow the ſtubborneſt hypocrite on earth. *He taketh the wiſe in their own craftineſs, and the counſel of the froward is carried headlong.* He that will wreſtle with God, ſhall feel it firſt or laſt. Job 5. 13.

The vain hypocrite hopes to over-reach God, to carry his contrivance cleanly; but let him not be deceived, for *God is not mocked: as a man ſows, ſo ſhall he reap*, Job 8. 14. *His hope ſhall be cut off, and his truſt ſhall be a ſpider's web.* You ſee a ſpiders web to be a very curious work, but its *original* is from a ſpiders bowels, and its *deſign* to catch poor flies; and though ſhe be as ſecure in it as in a caſtle, yet when the Broom comes, down they go. The thread that an hypocrite ſpins is very *fine*, but it hath no higher principle than *Self*, nor greater end than to *deceive*. And though he bleſs himſelf in his heart, and ſit like a Queen in the web that he hath ſpun, yet when Gods beſome comes, down he falls into Hell, and great is the fall of him.

Queſt. *But you will ſay, who or what is an hypocrite?*

Anſw.

Answ. He is one that hath no *Affection* to the *Nature* of Religion, and yet hath an *Affectation* of the *Name*, and Reputation of Religion: That professes the hatred of sin, and yet cordially loves it: That pretends to love piety, and yet inwardly distasts it; this is an hypocrite and woe be to him. The *keenest* Scriptures, the *sharpest* Judgments, the *hottest* Torments are the portion of his cup. The very next verse is enough to overwhelm him, *With the froward thou wilt shew thy self froward.* When infinite Patience grows froward, there will be *infinite frowardness*. None so *true* a *Friend*, and none so *fierce* an *Enemy*. Proud men, Atheists, and Hypocrites, God hath a peculiar quarrel with, and they shall feel the weight of his indignation. Alas! Sirs, you drive the maddest trade on earth: your *Profession* of piety hazards the losing of this World, and your *Practise* of hypocrisie loseth you the *other*; and thus you lose *Two Worlds* for want of *One Upright heart*. Repent therefore quickly of this your wickedness, & change your course. If holiness be bad, why do you pretend it? If it be good, why do you abhor it? What man of reason will put on the shape of one he hates, when thereby he get a

gets only the applause of a *few*, and loses the love of *many*? Alas! you lose the respect of the *most on earth* by your *outside*, and of the *best in Heaven* by your *inside*. O therefore *cleanse your hands ye sinners, and purifie your hearts ye double-minded*. Abominate that course, that besides its *own* vileness, loseth both *God* and *Men*, and your *selves* at last.

But as when cheats are lookt after, they slip away and hide themselves in the throng, so the hypocrite when threatned, will not be convict, and therefore alledges these things.

Object. 1. General Approbation. *I am well esteemed, and that among the best: If I were rotten, sure they would find me out. I love good people, and they love me, and how can I then be an hypocrite?*

Answ. They judge of thee by the judgment of *Charity*, but God will judge thee with the judgment of *Verity*: They neither can, nor will, nor dare be censorious; but do guess thee to be *sound within*, because thou art *smooth without*. Their great work lies in *assuring* their own salvation, and not in *questioning* others; and so thou maist go by them to hell unsuspected as *Judas* did by the Disciples; they never dream'd of his hypocrisie

They that make the Queen believe that I counterfeit with her, cannot make God believe that I counterfeit with him.

Earl of *Essex* to sir *F. Bacon*.

crisie, but rather suspected themselves, but this made not his case the safer.

And then that you love the people of God, will be difficult to be proved. You like their company (perhaps) for some *natural*, *moral*, or *acquired* excellencies in them; they are well temper'd, civil, learned, intelligent, or perhaps of some use or stead for you; but alas! you hate their holiness, and *least* like them when they are in their *most* religious frame. You care not for their talk of *Heaven*, when you are pleas'd with their *news* or discourses upon things on *earth*. He that loves an holy man for his Sanctity, loves them all as far as they are holy, and so the holier the person is, the *better* you will love him.

Object. 2. Singular Obedience. *I have perform'd abundance of Duties, and have forgone divers Sins, and have continued so to do a great while, and can an hypocrite do so?*

Answ. Is there no *known Duty* that lies by you undischarged? and do you *delight* in the duties you perform, as well as *do* them? do the *Precepts* of the Law please you, as well as the *Promises* of the Gospel? And do you live in no *known sin* with purpose, pleasure and perseverance?

rance? its true, an *hypocrite will not alwayes call upon God*, but its hard to say how long he may; certainly, while any of his base ends draw him on. Indeed when sharp troubles come for Religion, then generally such are weary of it, and utterly *deny* that which they never *delighted in*. Canst thou now say in the midst of thy multiplied duties, that thou hadst rather *do them*, than not *do them*? Dost thou only *use* prayer, or *chuse* prayer? Dost thou only *avoid* sin, or *abhor* sin? That is something, or else that *Pharisee*, *Luke* 18. shall be justified, as soon as thou.

Object. 3. Quiet of Conscience: *My own heart condemns me not, that is most privy to my own estate, and would be (surely) most faithful to me in this weighty case; nay, it is more against an hypocrite, than any other sinner.*

Answ. Remember that a *Conscience pacified*, is not alwayes a sign of a *Conscience purified*. If Conscience be not *blinded*, it will *see*; if it be not *bribed*, it will *speak*; if it be not *brawny*, it will *feel*: but if it have been curb'd and silenc'd, and sinn'd against, it may let you alone (even as *God* doth) and never *bark* till it *bite*, and make its teeth to meet. There

are that deceive others, until at length they be deceiv'd themselves: that have deceived their own hearts so long, till *A deceived heart hath turned them aside, that they cannot deliver their souls, nor say, is there not a lye in my right hand,* Isa. 44. 20.

Like that *Perk Warbeck* who counterfeited to be one of K. Ed. 4. Sons, so long that at length he really believed he was the Duke.

And yet if one should refer it to thee, Dost thou think in thy very Conscience, that thou art an upright Saint, and a sincere servant of *Jesus Christ*? Dost thou not know that by thy self, which is inconsistent with integrity of heart? what is that which makes thee tremble at death? in a fright at thunder, in pain at a searching Sermon? afraid at the reading or hearing of any sifting marks or signs? And then for bearing a great hatred to hypocrites, that's nothing, for one proud man may hate another for standing in his light, and rotten hearts are usually most suspicious and censorious of others. Thy best evidence would be to *loath thy self*; and thy only cure, to be *pricked at the heart.*

SECT.

SECT. II.

II. Use. THe *second* Improvement of this Point is for *Reprehension*: §. 2. Reproof.

1. Of those that Distrust an upright God.

2. Of those that Distast an upright Man.

1. *That Distrust an upright God.* No greater trouble to an upright man, than to be suspected and distrusted, to have his word question'd, and his wayes misconstrued. *Good and upright is the Lord*, and he cannot indure to be called in question. They that know him will take his word, for more than this world is worth, *Psal.* 9. 10. *They that know thy Name, will put their trust in thee.* But alas! how few are these? if we run over those very particulars wherein he shews himself upright, you shall find much distrust in the world, yea in the very best. If we be in *Danger*, how few can quiet themselves in Gods promise of succour? If we have *fallen* into *Temptation*, how long ere we can heartily believe our pardon sealed in

the blood of Christ? when we *begin to Pray*, which of us believes, that as sure as we ask, we shall receive? how difficult to relye upon the grace of God for *perseverance*, or on the promise of God for *all good things in this life*, and for a *Crown of glory in another*? O the wretched distrust of mans heart! whence else do men run to unworthy means, to attain their desires every day; and lean no more on him, or on his word, than on a *weak staff*, that we dare not trust? you can trust a man when he hath money in his hand, you should trust *God* when he gives money *in the Promise*. The World should know we serve a God, whom we dare trust. The *promise* is ever as good, as the *thing promised*. He is no flincher with whom you deal. To *distrust* him, is to *deveſt* him, and that of his dearest Attribute, *his Truth*. When we *distrust God*, we make him *man*; when we *trust in man*, we make him *God*.

How many experiments have you *read*, nay how many experiments have you *had* of his uprightness to you? and must they all stand for nothing? What man can come out and say, I was under such a promise, but I never had the benefit of it?

it? I trusted *Jacobs God* in vain? And must you be the first instances of his unfaithfulness? God forbid. To instance; what disquieting thoughts have we, sometimes, about provision for our Children? they'l be left succourless, and quite forsaken, (and unworthy courses are sometimes taken to prevent it) and yet we know they will fall *Wards* to God, and that *the Generation of the upright shall be blessed.* And because here perhaps you may reply, that herein you do not so much question *Gods uprightness*; as your *own*, therefore see in another *Instance*, what perplexities are Gods servants in for his *Church*, when it is rent with *schisms*, eclips'd with *errors*, oppress'd with *troubles*? And yet he hath undertaken to rule the world for his Churches good, and that the *Gates of Hell* (stronger than armes on earth) *shall never prevail against her.* O silence then and charm down your unbelief, and credit this word, *To the upright man, he will shew himself upright.*

2. This Reproves those *that Distast an upright man.* He that is *unlike* God, cannot but *dislike* both him and his likeness. Wonder of wickedness, that ever any reasonable creature should hate his *Ma-*

Semper [illegible] liena [illegible] tus form[illegible] dolosa [illegible]

keys picture; dislike the men that are after *Gods* own heart, and the *better* the man, the *worse* to hate him. It was so *in the beginning, is now, and will be world without end.* 1 Sam. 29. 6. *Surely* (saies *Achish* to *David*) *as the Lord liveth, thou hast been upright; nevertheless the Lord favours thee not.* Let a man be never so honest, charitable, unblameable, yet if he discover his integrity by *reproving* sin, by a strict *watch* over his words, by a peaceable *demurring* at a thing he is unsatisfied in: there's some of you though you never saw him, were never disoblig'd by him, yet out of an inveteracy against God (it can be nothing else) you dislike and declaim against him. If this man have an hundred excellent *qualities*, and but one defect or *fault*, all his good qualities are buried, and he goes with you under the notion of his single sin. But on the other hand, let a man be never so ignorant, unclean, sweater, drunkard, Atheistical; yet divers of you can imbrace him, delight in his company, or at least he shall live quietly by you, and (if he do not personally affront you) no Magistrate shall ever be inform'd of him, that he might reform him. And (to see your equity) if this man have an *hundred* ill

cor-

conditions, and but some *one good quality*, as perhaps of an obliging carriage, all his faults are silenced, and he obtains a favourable character from this single vertue; which shews clearly, that your spite is at the *good man*, as he is good, or else you would cry down other mens faults as well as his, and lend to them a *mantle* as well as to others.

If pride be bad, or covetousness, or passion, why do you not blame them, where-ever you find them?

Object. *Perhaps you'l say, they are bad (it's true) in any, but they are intolerable in one that professes more Sanctity than others.*

Answ. His sanctity or profession are neither *faults* nor *faults*, but these you have an aking tooth at: and though they do aggravate his Sins *before* God, yet I hope *with men* he may pass better, that hath but one or two faults, than he that hath an hundred. And if you be not haters of God, you ought to love him better that hath a *few errors*, and those *bewailed*, (for so all upright men do, though you see them not) than him that abounds in them, and rather *glories* in them, than *mourns* over them.

Object. *I know your usual saying, you dislike none but hypocrites, an upright man you could love in your heart.*

Answ. Can you prove all them hypocrites, whom you distast? and can you justifie your *suspicion*, where you can make no *proof*? I think there is no greater a sign of an hypocrite, than easily to judge others so. But for all your professions, I am perswaded, if *Christ* himself were now on earth, and should be *so severe* in his life, as never to laugh; so *impartial* in reproof, as to spare neither Prince nor Priest; so *heavenly* in his discourse, as alwayes to draw it to some spiritual matter; abundance of Christians would utterly dislike him, never consort with him, but pursue him to his cross again. Alas! it is integrity and honesty you hate, and the affront is *to God* more than *to men* herein. And is not this *hatred without a cause*? Is not this to rage at *Beauty*, and to have an Aversion to *Innocency* it self? Are not these men (such as I have describ'd) the best husbands, the best parents, the best children, the best servants, the best subjects, *publick Goods*, *Prov.* 11. *By the blessing of the upright the City is exalted: but it is overthrown by the mouth of the wicked.* O relent towards them, and let

O quantum est in populo Christiano honor Christi, ubi Religio ignobilem facit & mali coguntur nobiles ne viles habeantur. Salv.

let your love and pity run in the stream with Gods. Carry your selves to them, as you think *David*, *Paul*, or *Christ* would do if they were here; and judge in your own Consciences, whether they would sort with vile swearers in an *Alehouse*, or with upright mourners in a *Chamber*: you cannot have a better coppy than *Him* in the *Text*, and therefore with the *upright man*, *shew you your selves upright*.

SECT. III.

THe third Use of this Doctrine leads unto *Tryal* and Examination of our own selves. I report me to your own Consciences, how needful this is. Needful for your *comfort here*, needful for your *salvation hereafter*. And pray be exact and serious herein. S. 3. Examination.

1. *Because mans heart by Nature is false and froward. Deceitful above all things, and desperately wicked, Jer.* 17. 9. The *Nature* of God, the *Love* of Christ, and the *Heart* of man, are things inscrutable. Its true, *Eccl.* 7. 29. *God made man upright at first*. Our faces were directly upon God, our hearts uniform, but we got a fall, and now

now the whole man is turn'd quite another way. He that sayes, I have *ever* had a good heart, that man *never* had a good heart: we are *estranged from the womb* from our God, and from our best selves. No cheat so cunning as the heart of man, 'twill cry out as the *Pharisee, I thank God I am not as other hearts are*, when *seven abominations* are therein. And not only *false* but *froward*; in other diseases the diseased party is called the *Patient*, and patient they are to abide the *Physician* order, but here the Patient is the greatest Disease. *Quid miserius misero non miserante seipsum?* What greater *misery* than a *miserable* man not *commiserating* himself? Having to do therefore with such a Piece, what need have you of the strictest care, that you may not be *bankrupt*, before you feel your *decay*, and *broken* for want of *bruising*?

2. *A man may proceed very far, and yet prove rotten at the heart.* He may go nineteen steps, and for want of going one other step, fall short of Heaven, *Mat.* 19. 20, 21. *That young man had gone far in keeping six commandments*: where is the young man that can come forth and truly say the like? yet *one thing* was lacking, and that lost all the rest. Consider well

how

how many *changes* may pass upon the heart without a *through* saving change. A *moral* change from debauchery to civility, a *formal* change to the profession of Godliness, a *partial* change, a *temporary* change; but uprightness of heart lyes in a hairs breadth; you may hit the Butt, and yet miss the Mark, and by considering how far *Herod*, *Saul*, *Judas*, and others of our acquaintance have gone, and yet fallen away, we see need to sift our selves to the bran, and put our Integrity to the tryal.

3. *A man may verily think he's upright, and yet not be right*, Prov. 30. 12. *There is a generation* [that is, abundance in all Ages] *that are pure in their own eyes*, [shine illustriously, as the *Hebrew* word signifies, in their own opinions and judgments] *and yet are not cleansed from their filthiness*: were never truly regenerate. That *River of God*, the blood of Christ, never run through their hearts: you have heard, he that long deceives others, at last deceives himself, *Deceiving and being deceived*. Plain in the foolish Virgins, *Mat.* 25. who thought their case was good, till the gate was shut. A dreadful case! to be damn'd just at Heaven gates, and *to feel* a Hell, before we *fear* it: How

blank

blank would a man look, that hath a sum of money to pay, and when it comes to the touch, it proves all *Counters*, all his money *Counters*? even so will many a formal hypocrite look at the last day, when all his graces prove spurious; *name to live*, but dead at heart. When the great Judge of Heaven and earth shall come with his *Mene Tekel, &c.* put the glistring Professor into the Balance, alas he is too light; weigh that mans *Faith*, then his *Repentance*, then his *Love* in the Balance, they are all too light. Alas! the kingdom *is departed from thee*, thou art lost man world without end.

Now I say, if a man may verily think he's upright, and yet prove naught, it is high time to come to tryal. And though the Description which you have had, will much supersede this work; and that when all is said, a man that is really upright may most clearly by reflection, and *spiritual sensation*, find and feel the integrity of his heart, as the mother knows the child with child, when she feels it leaping in her womb; yet for your further assistance I shall here with much *plainness and brevity* (the which I study) give you some clear *characters* of uprightness, and so hasten to an end; with this *Advertise-*

ment

ment, that if you can lay a sound claim to any *one* of them, though you should labour to find them *all*, you may rest with comfort in the safety of your condition, though at present you may not discern the rest; for that, where there is one *Integral* member of the new man, there is the *whole*, though not apparent. But let not one Character pass your eye, without a faithful tryal; Is it thus with me? that you may know your own selves, that *Jesus Christ is in you, and then you are not reprobates.*

SECT. IV.

1. THe *first* Character of an upright man is, *He really approves himself to God*, 2 *Tim.* 2. 15. *Study to shew thy self approved to God.* This is the care and business of every upright man. In all business and companies, his chiefest care is, that the *words of his mouth*, and *the thoughts of his heart may be pleasing to him.* Famous is that story of *Bernard*, who after a curious Sermon, among the general applause, was found dejected and in his dumps: and after a more sincere plain discourse, the day following exceeding clear- §. 4. Characters of an Upright man. Psal. 19.

chearful; told one of his friends, that inquir'd the reason, *Heri Bernardum, hodie Jesum Christum prædicavi*, yesterday I preach'd *Bernard*, but to day I have preached *Jesus Christ*. When you can say, Lord, others know my actions, but thou knowest my ends; others may lift me up too high, or cast me down too low; but I am satisfied, if thou art pleased with me: *For not he that commendeth himself is approved, but whom the Lord commends.* And this is to *walk worthy of the Lord, in all Pleasing*: When a mans great aim is at God, and not to please, or exalt himself or others.

Whereas an hypocrite he is quite another man, *Mat.* 23. 5. *For all their works they do to be seen of men*: and therefore they chose *Trumpets* to distribute their *alms* with, and *corners of Streets* (*Streets* would not serve, but *corners of Streets*) that so *into* full *Streets* might view them in their prayers: and so (poor creatures) they paid themselves before the great Pay-day, *Verily, I say unto you, they have their reward.* Their thought is, how will this or that man like this word or action? If such and such commend me and applaud me, I have enough. But the upright man looks at God, and a smile from him gives him

him content. He may endeavour to compass the good opinion of men, but he will serve God first, and hate any base courses to procure the praise of men. Its part of his Character, *Rom.* 2. 29. *Whose praise is not of men, but of God.*

II. The *second* mark of an upright man is, *He chiefly loves God.* To love the Lord our God *with all the heart, with all the soul, with all the strength*, is an infallible Character of an upright man. When it comes to be a disputable case between God and Mammon, God and the Belly, God and Relations, God and a right Eye or Hand; if thou cannot find (at least for the most part) thy soul determining for God, over-ruling the case in his behalf, and that thy love to him can make thee contemn the world, and all that is in it; fear nothing, thou hast an upright heart. Try now, do you *use* the World to *enjoy God*, or do you make *use of God* to *enjoy the World?* Do you love him *for himself*, do you love him *like himself*, in every thing, above every thing?

He loves thee little, O Lord, that loves any thing with thee, which he loves not for thee.

Object. *But how should I know I love him best?*

Answ. Hath he, if not the *most*, yet the *heartiest* of your thoughts? When any your

your ends are raffled to the bottom, do they end at *him*, or *self?* * do you love the hours and duties that tend towards him? Are not you troubled that you can love him no more? is not Heaven it self desirable to you on this account, because there you will *love him* and *hate sin, perfectly*, and eternally? can you delight in your mercies, when you fear they come not in love? can you live contentedly, under the sence or *fear* of his absence or displeasure? in a word, doth that please you best, that *tends* and *ends* in his honour, though it *shame* your persons, or *cross* your other designs? do you dearly affect his blessed word, and those parts thereof that have nothing to commend them to you, but their *holiness?* not only the *Histories* of the *Bible*, but the *Doctrine*, the *Precepts* of the Bible: Can you taste more sweetness in a *Sermon of Christ*, an *Epistle of Paul*, the *hundred and nineteenth Psalm*, than in any human writings in the world? Doth the remembrance of your *communion* with God, and *communication* from him, more refresh you than the review of other *delights? Cant.* 1. 4. *We will remember thy love more than wine, the upright love thee. That* is a sign of *love*, this is a sign of *uprightness*.

*Luther at a signal mercy writes on the wall, *Tombach* (the place where then he was) *est mea phanuel ibi apparuit mihi Dominus.*

III. A

III. A *third* sign of an upright man is, *He willingly obeys God.* 1 *Chron.* 28. 9. *And thou Solomon my Son, serve thou the God of thy Fathers, with a perfect heart, and a willing mind.* What he does, his will is in it. He will do *what* he can, yea *more* than he can. An hypocrite doth more than he *would.* He *acts* not, but is *acted* by profit, credit, and the like; and when this wind blows not, he stands as the Windmill, stock still. Love to God oyls the wheel of obedience, and then a man *runs the way of his Commandments, when the Lord hath inlarged his heart*, *Psal.* 119 32. *Amor meus, pondus meum.* Happy for ever that man, whose principle of motion is *within.* An hypocrite he hath no hearty good will to the very duties he performs; he prays, but he hath no good will to prayer; he gives, but his will is another way, his *obedience* is against his *mind*; his *interest* draws him one way, his *mind* goes another; and what a wretched life must he live, the *generality* of whose visible actions go against the *frame of his mind*, and so neither God, nor himself hath *pleasure* in them? 2 *Cor.* 8. 12. *If there be first a willing mind, it is accepted according to what a man hath and doth.* Try your selves therefore; do you

find that your wills are prest for God? do you obey your Master, as your servants should obey you, *with good will, doing service as to the Lord, and not to men?* 'Tis true, you will find *another Law*, another *will* drawing the other way, but if you can say with *Paul, Rom. 7. 22. I deligh in the Law of God after the inward man*, your hearts are upright: you grieve for your unwillingness, you bring your wills to every ordinance, and use the means to make them better; and cordially desire to do his *will on earth, as it is done in Heaven.* The crossness of your will is your greatest burden; and you are getting ground herein, are you not? then your case is good.

IV. The *fourth* Character of an upright man is, *He can judiciously appeal to God. I call God to record on my soul*, saith *Holy Paul.* And this not only in a *crowd*, and before others, but in *secret* in his closet. After consideration of the Law of God, and after the survey of his own heart, an upright man (if there be no *eclipse* upon his spirit) can appeal to the all-searching God, in his closet, concerning the uprightness of his heart; and this I think few hypocrites can reach to do. Thus *Peter* could say, *John 21. 17. Lord thou*

thou that knowest all things, thou knowest I love thee. I appeal from Satan and the World to thee, whether I do not love thee above all the world, and above my self; if my heart were open'd, whether thou wouldst not find *Jehova*, and *Jesus*, and *Holiness to the Lord*, written there. The just man dare appeal to the severest Judge, and a sincere Saint to an all-seeing *God*. *Psal.* 139. 23, 24. *Search me, O Lord, and know my heart, try me and know my thoughts; And see if there be any wicked way in me, and lead me in the way everlasting.* So if you can say, *Lord*, look at me every way, try me by the light of thy word, search me to the quick, I appeal to thee, thou knowest I am *Gold*, not *Gilded*, I am thine, thy *Name* is on me, and thy *Nature* is in me, thou that knowest all things, knowest I love thee: No plainer sign of a cheat, than unwillingness to come to tryal; but he that dare bring his heart to the most trying *Books*, to the most searching *Ministers*, to the all-searching *God*, is sound at heart, and a Saint within. I should have nam'd no more, but that I find two more signs within the ken of my *Text*, with which I shall conclude this Use.

V. The *fifth* mark of an upright man is, *He trades not in Presumptuous sins.* *Psal.* 19. 13. *Keep back thy servant from presumptuous sins, let them not have dominion over me. Then shall I be upright* ——— The *Tyranny* of sin is one thing, the *Dominion* of sin is another. It is the opinion of Divines, that though a child of God may have a *Darling sin*, one sin to which he is more inclin'd then another; yet he hath not a *Reigning sin*, that is, (I suppose they mean) no sin hath the *absolute* command of the whole soul: no, there is a seed of God in a sanctified heart, that cannot so yield to sin. So that the difference between the sin of an upright man and another, lies not so much in the *nature* and kind of the *sin committed*, as it lies in the *heart* of a *sinner*. That may be an *Infirmity* in one, that is a *grosser sin* in another. A *less* sin chosen, is worse than a *greater* sin *fallen* into without choice: a less *allowed*, than a greater *disallowed*.

The presumptuous sinner adds the *contempt of God* to his sin, and so is said to sin with an *high hand*, *Numb.* 15. 30. (the first place (I take it) that speaks of such) *But the soul that doth presumptuously, reproacheth the Lord, and shall be utterly cut*

off, and no ſacrifice admitted for him: which interprets that, *Heb.* 10. 26. *If we ſin wilfully, after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſin.* And both oppoſed to ſinning ignorantly, and yet not every ſin of knowledge, a preſumptuous ſin: but when a man knows it, but cares not, heeds not God, or his will, but lifts up an high hand againſt him, and will venture. It is one thing to *ſin willingly*, another thing to *ſin wilfully*. There is *of the will* in moſt ſins, but not *the whole will*. There is a *predominant motion* of the will toward it, but there is in it an *habitual hatred* of it. *Rom.* 7. 20. *Now if I do what I would not, it is no more I that do it, but ſin that dwelleth in me.* There is in every ſin an *interpretative* contempt of God; but I conceive to create a *Preſumptuous ſin*, there muſt be *actual* preſumption and contempt of God; whereof certainly that man was guilty, that was ſtoned to death *for gathering ſticks on the Sabbath day*; and thereupon his *Tragedy* is related immediately upon the Law againſt preſumptuous ſinners, *Numb.* 15. An upright man hath a radical hatred of ſin, and he that *hates* ſin, can ſcarce ſin preſumptuouſly.

Sin is never ſaid to be done with an high hand, but when there is a *full* convincement, a *free* conſent, and *abſolute* allowance, and this never after Converſion. Mr. *Cupel.*

VI. The *sixth* and last Character of an upright man is, *He keeps himself from his own iniquity*. You have this in the *next verse but one* before the *Text*. *I also was upright before him*: —— prove it —— *I kept my self from mine iniquity*. Every man hath some sin of his own. We are *capable* of every sin, but we are not *inclin'd* to every sin. Our *constitutions* usually do chuse our darling sin, our condition of life or calling may nurse it up. This Sin is the tryal of our sincerity. An hypocrite chides it before folks, but keeps it under his tongue, cordially favours it, and so makes provision for it; in effect prefers it before Christ and Heaven. 'Tis this sin that sends most men to hell. They'l part with many; but *skin for skin*, yea soul and all will a man give for the life of this. And there is no wickedness too great to wade through to the fruition of it.

Now an upright man, had at his Conversion, the deepest prick in this vein. The *dearer* the *sin*, the *dearer* it costs in *Repentance*: and thereupon he keeps a jealous eye upon it, and is whetted also with an holy revenge against it, for displeasing such a *God* as now he finds him to be, and for hindring so much the comfort of his soul; that he mainly hates this

sin,

sin, and indeavours to prevent and crucifie it. He *most* hates it, though he can *least* vanquish it. And thereupon he faithfully makes use of all the *means* he knows to mortifie it, and carefully avoids all *occasions* that may further it, he grieves bitterly for his relapses into it, and gives no rest to his God, or his soul, till he see the funerals of it; he is resolv'd to dye in the conflict, before he will make a peace.

Now feel your *Pulse* for the Lords sake, and deceive not your own souls. These *signs* will state your case, if you will but prove your own selves. The *explication* of them is ours, the *application* of them is yours. Do not *shut* the book, till you have *opened* your hearts, and found either the name of a *Saint*, or an *Hypocrite*. Why do you retreat? It is not your *enemy*, but your *Physician* that is at door. To try your case can do no hurt. If all be right, you may have the *comfort*; if all be naught, *yet* you may have a *cure*. Rush not blindfold into Hell. Put us not to our best skill in describing Characters, and then let them alone as you found them, for want of pains. If this work not, remember we have told you that the clearest sign of an hypocrite is, he *dare not come to tryal*.

SECT. V.

§. 5. Exhortation to the Upright.

THe *Fourth* Use is by way of *Exhortation*: Have you made a faithful scrutiny? Then upon tryal, either you find the *Characters* of sincerity, or else you find them *not*, or else you hang in *doubt*, whether you be upright or no. And accordingly I shall direct my Exhortation three wayes. First, to those that are upright with God; and you I exhort,

1. *To praise the Lord*, and be thankful. *Psal.* 33. 1. *Rejoyce in the Lord ye righteous: for praise is comely for the upright.* You of all men have cause to be merry; Praise becomes no bodies mouth but yours. Be chearful in your selves, and thankful to the Lord. What ailes you to be lean from day to day, that are *Kings Sons?* Who can lay any thing to your charge? It is God that justifieth. What can dishearten you, seeing the *root of the matter is found in you?* Turn your *plaints* into *praises*. Stand still and admire the distinguishing mercy of God to you, that among so many *Heathens* the Lord should make you *Christians*; that among

so

ſo many *Hypocrites*, the Lord ſhould make you *upright*. Adore *Electing*, admire *Converting* Grace; ſay, Lord, who am I? naturally a very *Pagan*, an errand hypocrite, that thou ſhouldſt crown me with *Truth in the inward parts* ----- And then kneel down and offer him an *Hecatombe* of praiſes, charm up all the daughters of muſick, thy beſt affections, and tune up thy note with Angels, *Bleſſing and Honour and Immortality be given to him that ſitteth on the Throne, and to the Lamb for evermore.* And let heart, and lip, and life keep tune; and where thy words fail, let thy deeds *extol his holy Name.* O *Lord*, do but tell me which way I may honour thee, and thou ſhalt ſee, thy Grace aſſiſting, that no ſervice ſhall be too hard *for ſuch* a wretch to *ſuch* a God.

2. *Proceed and walk on in your upright way.* Hear *David*, *Pſal.* 26. 1. *O Lord, I have walked in mine integrity* ---- Ay, but are not you weary on't, *David!* O no; hear him, *verſe* 11. *But as for me, I will walk in my integrity*; I have don't, and I will do it again. It is enough for ſinners, to be weary of their wayes: but as for me, I will walk in my integrity. Improve in your uprightneſs. *Job* 17. 9. *The righteous alſo ſhall hold on their way, and*

be

he that hath clean hands, shall grow stronger and stronger. Get ground of your hypocrisie, and weed it out of your hearts and duties day by day. A *little sin* is a great *burden* to him that hath a *great deal* of *grace*, as a little spot is to a very cleanly man. Purge out therefore the old leaven, and keep the feast with that daintie fare, *the unleavened bread of sincerity and truth.* Let nothing byas those honest hearts of yours. Answer your temptations, that you can do any thing but lye, and temporize, and sin against God; that *Crowns* cannot see you to betray Christ, or wound your Consciences; that you fear no body but God, and nothing in the world but sin. A man of *uprightness* must be a man of *strength.*

The more uprightness, the more *communion* with God; the more uprightness, the more *confidence* with men; the more uprightness, the more *comfort* in your own souls. 1 *Chron.* 29. 17. *I know also my God, that thou tryest the heart, and hast pleasure in uprightness.* O do him *a pleasure* then by walking in your integrity, and resolve with that upright Champion, *Job* 27. 5, 6. *Till I dye, I will not remove my integrity from me, ---- My heart*

heart ſhall not reproach me ſo long as I live.

SECT. VI.

§. 6.

SEcondly, To thoſe *that are in Doubt*, whether they be upright or no. It is better indeed to doubt *with a cauſe*, than to be confident *without a cauſe*: and better to begin in doubts, and end in certainties, than to begin in certainties, and end in doubts. But take advice;

Exhortation to the Doubtful.

The road to Reſolution lyes by doubt: The next way home 's the farthest way about. *Quarles.*

1. *Sit not down quiet in this uncertainty.* Who that's charg'd with forgery, will be quiet till he be cleared? In the Authority of Gods unerring word, I charge all men by nature with rottenneſs, corruption, and hypocriſie. If you be true men, clear your ſelves, and hang not (as the *Papiſts* place *One* of their ſmall friends) between Heaven and Hell. Who that's going a journey would be content, whilſt he is ignorant whether in the way or out? you are going a long journey, quite to eternity; for your own comfort ſake be at a point whether you be in the way to the *Holy*, or to the *Miſerable* eternity. You'l be at coſt to clear and ſettle your outward eſtate. O be not worſe to your ſouls, than

you

you are to your lands: you cannot imagine how far you might go in this work in *one Moneths* time, nay in the *spare hours* of one Moneths time. It is a sad case that is threatned, *Deut.* 28. 66. *And thy life shall hang in doubt before thee, and thou shalt fear day and night.* O but what is it then, to have everlasting life hang in doubt before a man, the soul daily taking wings, and you know not whither! O sit not down quiet with this uncertainty.

2. *Set about the means to clear up your condition.* Knock at each Ministers door that's near you, and borrow light from *the Wise.* When you have a doubtful distemper, you run to the *Physician*; when you have a knot in your deed, you run to the *Lawyer*: you are at a demur concerning the state of your souls, O run to the *Minister.* Put on boldness and fear not; he deserves not the name of a Preacher, that is not gladder of your company, than of the greatest *Mammonist* within his charge. Open your mind freely, Sir, I am in a great dismay about the state of this my soul; this I can say for my self, and this against my self: Deal truly with me, and *give out a perfect lot.*

Betake your selves to the most searching *Books*, try your selves by the above-named

named *marks*; but above all, *to the Law*, and *to the Testimony*. But be not hasty to conclude upon the reading any of these, either for or against your selves, without good advice; lest you rush on the *Rock* of *Presumption*, or be swallowed up in the *Quicksand* of *Despair*. Get into the right method, and then spare not for a little pains. He must *give diligence*, that will *make his calling and election sure*. This course hath been found useful to some, namely, single out some trying *Scripture*, as for Instance, that *Psal.* 119. 140. and spend your spare minutes in one day, or week, to know the *True meaning* of it: the next day or week compare your selves by it, with all faithfulness: spend another day or week in *urging all such objections* you can justly find against your plea: and a fourth day or week in a *sound Reply* unto them. And then lay them before God, and joyn your earnest prayer, to the searcher of all hearts, to clear and settle you. And when this is done, try another, and a third. The comfort will pay the trouble. The answer of a good Conscience is worth some serious thoughts, or else it is worth nothing.

Reverend Dr. *Rob. Harris* in dayes of his strictest Examination, used to set down his evidences for Salvation in writing: now in *Propositions* from the Scripture, now in *Syllogisms*; these he oft subscribed in a Book, kept for that purpose. *In vita.*

SECT.

SECT. VII.

§. 7. Exhortation to those that want uprightness.

THirdly, The Exhortation runs to them that want it, *Labour for uprightness*: Buy this truth and sell it not. For the love of God be not hypocrites. Consider three things.

1. *Uprightness is Amiable.* 1. *In the eye of God*; you see that in 1 *Chron.* 29.17. *He hath pleasure in uprightness.* You that *displease* him by your *Infirmities*, had need to *please* him by your *Integrity*; *Cant.* 4. 7. *Thou art fair, my love, saies Christ, there is no spot in thee.* This makes you all fair in his eyes. All the beauty of Heaven and Earth doth not please God as an upright man: no *creature* like the *New creature.* And *on the contrary*, no sight so odious to him as an hypocrite. He that *counterfeits* the Kings coyn, dyeth the same death with a *Rebel.* A lukewarm Christian makes Christs stomach to rise, *Rev.* 3. 16. And

Pessima creaturarum vigilium est Homo degener; pessimus hominum Pseudo-Christianus; Christianorum vero pessimus est nequam Verbi minister, Dr. Arrowsm.

2. *Uprightness is amiable to men.* Where enmity to God hath not quite raz'd

our

out all reliques of Reason and Honesty, every man seems to be pleas'd with integrity; and will speak for such as they think in their Consciences mean and speak uprightly. Few would hurt us, if we could more sincerely *be followers of that which is good.* But an hypocrite is odious to all men, like those *Proto-hypocrites*, 1 *Thes.* 2. 15. *They please not God, and are contrary to all men.* He makes an ill choice that imbraces a course, that God and man are agreed to abhor.

2. *Uprightness is Comfortable.* A sound upright good Conscience, is a continual feast. In troubles, reproaches, sickness, death, no comfort like an upright heart. This will *support* the spirits, *supply* with new spirits the weather-beaten Christian, and make him sing in prison, when his enemies shall tremble on the Throne. This gave the Apostle *Paul* that boldness before Princes, that *he lived in all good Conscience. Then shall I not be ashamed, when I have respect to all thy righteous judgments.* And on the contrary, a man hath no comfort from hypocrisie, none at all. What joy can a man have, when he knows his heart is rotten? What comfort in a *velvet patch*, when it only covers a *filthy ulcer?* What content, when

a man dare not commune with himself? he that is not *welcome* unto his own *Conscience*, can be *merry* no where in the world.

3. *Uprightness is Necessary.*

1. *To every good duty here.* Without it, *Preaching* is but a tinkling Cymbal, *Prayer* but as the howling of a Dog, Religious *discourse* but the prating of a Parrot. Nothing acceptable without it, Goats-hair a rich present with it. A sincere sigh of him that *joyns*, more worth than the fained *eloquence* of him that makes the Prayer. The *two mites* of the good Widow, more valuable than the great *sums* cast in by *Pharisees*. Our duties are not *numbred*, but *weighed*; they are not measured by their *length* or *breadth*, but by their *profundity*. If they be hearty, sincere, the right stamp upon them, they are current in Heaven, or else they are but the *cutting off a dogs neck*, *the offering of swines flesh*, and God abhors them.

2. *Necessary to our eternal Salvation hereafter*, Psal. 24. 4. *Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart.* A man may go to Heaven without Parts, without Riches, without Gifts, but there is

no

no coming there without uprightnes; that is, *the land of uprightnes*; it is there all in fashion. The great question at those Gates will be, *Man, Woman, where's thy oyl?* Though men may be deceived, God will not be mocked. He that sowes *the wind*, shall reap *the whirlwind*. In the darkest corner of Hell there lye the hypocrites. O the rage, horror and torment of an hypocrite in Hell! when his hope is like the *giving up the Ghost*. O the confusion and shame that will cover him, when his fellow-Professors shall see him so unexpectedly packt into Hell! And what brutish madnes is it to make others believe, that thou art going towards Heaven, and that while thou steal into Hell! O sinner, it is absolutely necessary to salvation, that thou be upright. And therefore in the *Name of God*, inquire the *means* to obtain it, and set about them. ------ Well, will you faithfully use them? Then they are these.

SECT. VIII.

§. 8. Means for the attaining of uprightnes.

I. *STudy Humility, Hab. 2. 4. Behold his soul which is lifted up, is not upright in him.* Pride hath a great influ-

ence into hypocrisie, and humility into uprightness. He that takes a pride in being counted *Great* or *Good*, no wonder that he will put on the vizard of more goodness than he hath. And on the other side, he that is content of an *ordinary Reputation*, will study to be found, and not play the *white Devil*, to get applause. The humble man concludes, I am a very weak *creature*, and I am a very *great sinner*, and what care I for a *golden name*, and know I have but a *leaden heart*. Do but study the pure Law of God, and then study thy impure heart, and be proud if thou canst: where a truer heart than in *Paul?* yet he for his part is of Saints the *least*, of sinners the *chief*, although the Lord reckoned him greater than the greatest of the former, and less than the least of the latter. Humility and Integrity are born and dye together.

II. *Be faithful in Self-examination. Psal.* 77. 6. *I communed with my heart, and my spirit made diligent search.* And for this end, let your Consciences be heard; for the *spirit of man is the candle of the Lord, to search the innermost parts of the belly.* You think all's right, but when matters come to tryal you'l find all's naught. While the Sun is under the cloud, you can

can see no motes in the room; but when its beams shine in, you may see *thousands*. How do young people live in the dark, and little feel or fear the plague that is upon them? but when once the light of saving knowledge, *Self-knowledge* breaks in, then *Ephraim bemoans himself*, and *Paul* cryes out, *O wretched man that I am!* For shame, live not so long strangers at home. If a man do not know himself, he knows nothing. *Commune with your own hearts, and be still.* You commune *with God* in religious *Duties*, you commune *with men* in your civil *Callings*, but when do you commune *with your selves?* Go to the Law, try your selves by every command. *Luther* going about this, and beginning at *I am the Lord thy God*, profess'd that he was so overwhelm'd thereby, that he could go no further. Alas! your *Confidence* flows from your *Ignorance*; one saving sight of your woful state, would go far in your cure. O lose not your souls, for want of *one serious thought*.

III. *Get an hatred to hypocrisie; and a love of uprightness*: Behold them both in their own colours. Read *Mat.* 23. That glass will shew you the *face* of the *one*, and *Psal.* 119. will shew you the *features* of the *other*. If you would put the *worst*

badge in the world upon a man, you call him *Hypocrite*: if you would give any man the *most advantageous title*, you write him an honest man, an *upright man*. And when once you hate Hypocrisie, you will flee it: when once you really love uprightness, you'l take pains to procure it. Shall I yield to that my soul hates? dwell in an house that I abhor? Ile never do it. May so rare a Jewel as Sincerity be had, and shall I live without it? shall it be offered me and I deny it? No, whatever it cost me I will not live or dye an hypocrite. Shall I be a *Dunghill covered with Snow?* how odious shall I be, when my snow-white mantle will be stript off? Speak man of Reason; is *Simulation* lovely? Is *Dissimulation* amiable? Why wilt thou wear that ugly vizard? For a *Name* in this World, lose a *Soul* in another? For a *Shadow* of Religion, lose the *Substance* of Salvation? A serious hatred of Hypocrisie, is not only a means to conquer it, but is a conquest of it. A hearty *love* to integrity, is *Integrity*.

IV. *Attend a searching Ministry*, 1 Pet. 2.2. *Desire the sincere milk of the Word*. He that would attain *Sincerity*, must desire Gods *sincere Word*. A *searching* Ministry will make a *sound* Professor; a *plain* Minister,

niſter, will make a *plain* Chriſtian. Lay your *naked heart* under the *naked truth* of God, and let him write on that blank paper, what he pleaſeth. *For the word of the Lord is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow, and is a diſcerner of the thoughts, and intents of the heart.* Such a Sword rightly welded will *cleave an hair*, and give a man as little reſt in *formality*, as in *prophaneſs*. The *word* of truth, is the way to create the *grace* of truth; the ſincere *word*, a ſincere *heart*. The babe draws ſpirits with the milk, and that nouriſhes. And in the word truly diſpenſed, the *ſpirit* is conveyed; and if the *ſpirit of truth* ſtep in with the *word of truth*, then the work is done, *Pſal.* 143. 10. *Thy ſpirit is good, lead me into the land of Uprightneſs.* This good ſpirit will take you by the hand, and not only *ſhew* you, but *bring* you into the land of uprightneſs. And go not ſo much to *judge the Miniſter*, as to be *judged by the Sermon*. Let the moſt of your *ſeverity* be imployed upon your ſelves, and the largeſt of your *charity* upon the Preacher. The humble ſincere hearer doth moſtly go home with the *benefit*, when the cenſorious perſon

goes away with the talk. And remember this; that as it requires more grace to hear and profit by a weak or offensive Preacher, so a warm and serious spirit will infuse heat and vigour into the most cold general *Sermon*, if not into the *Minister*.

V. *Be instant in prayer. Every good gift and every perfect gift is from above, and cometh down from the Father of lights.* This is a good and perfect gift, O seek it from the Father of lights. The *Matter* of such a prayer pleaseth him, and the *Mediator* pleaseth him, and so nothing can frustrate it, but the *Man* or the *Matter*. Add *faith* and *fervency*, and the *manner* is sure. And then let not your suit fall for your *own* fault, nor lose a prayer for uprightness, for want of an honest heart. Beg also the prayers of others: he may hear *Job*, that will not hear his friends. Pray and wrestle till this blessing come. O Lord, I have heard such a Character of uprightness, that I misdoubt my self, I feel *much* amiss, I fear *all's* amiss, I tremble at my condition: I am a Christian by *profession*, but I am an hypocrite by *nature*; thy word hath found me out, and I am lost. *Create in me a clean heart, O God, and renew a right* upright *spirit within me.*

And

And know that the God of Heaven will give grace more freely, than an earthly Father will bread. *Good and upright is the Lord, therefore will he teach sinners in the way.*

And thus you have the *Means*, and do you *mean* to use them? what are *directions*, if you will not be *directed* by them? O let not these words stand here to be your *accusers*, but your *monitors*; and remember that *Practise* is the End, the Crown of *Preaching*.

SECT. IX.

§. 9. Consolation.

V. THe *Fifth* and last Use is for *Consolation* to all upright ones. You are blessed men in the mouth both of *Law* and *Gospel*, *Psal.* 119. 1. *Blessed are the undefiled in the way, that walk in the Law of the Lord. Mat.* 5. 8. *Blessed are the pure in heart: for they shall see God.* You may be *crost by men*, but you shall be *blest by God*: you may not see the *desire* of your hearts in this life, but you shall see God in life everlasting: you may *live poor*, but you shall *dye rich*. *Prov.* 19. 1. *Better is the poor, that walketh in his integrity; than he that is perverse in his lips,*

and is a fool. He that's poor in his wealth, but rich in his integrity, hath coyn that will pass in the other world. *Uprightness* and *Blessedness* are inseparable companions.

O but Sir, that's my fear, that my heart is rotten at the core, my wayes crooked; and your discourse hath increas'd my doubts, that I fear I have not one dram of sincerity. And my fears are increas'd upon such grounds as these.

Doubt. 1. *The Allegations of Satan.* See, saith he, thy rottenness after such a Duty, in such a temptation, thou hast but a shew: and these accusations he follows with fears and terrours in my spirit, that *my soul* is sometimes *weary of my life.*

Resol. 1. *There are roots of hypocrisie in the sincerest heart*; as of all other sins, so of this. That's remarkable, *Luk.* 12. 1. Jesus began to say to his Disciples *first of all*, take heed and beware of hypocrisie. Christs own Disciples were in danger of this leaven. All the stock below the graff is perfect Crab-tree. This you may grant with *grief*, and yet retain your integrity with *comfort.*

2. *Satans Bills are void in Law*, for he is the *Accuser of the Brethren* right or wrong:

wrong: he had a face to accuſe upright *Job*, that had his Maker for his *compurgator*. And then the accuſation of a condemned perſon is no proof, in any Court of Record; yea his *terrors* may be your *evidences*, for he ſeldom or never troubles *his own houſe*: while his priſoners are quiet, he holds his peace; but when they are broken from him, he *ſhakes his chain* after them. But then hold up a *crucified Chriſt* before his very face, (with worthy *Geſner*) and ſay, *Huic offendi non tibi, vince hunc & me vinces*; It's this Chriſt that I have offended, (thou fiend of Hell) I never ſinn'd againſt thee; conquer him and then thou conquereſt me.

Satan tempts to ſin, and then tempts for ſin. *Sed Chriſtum Diabolum vicit, & pro te victi, & in te victi.* Aug.

Doubt. 2. *The Cenſures of men*: my *Friends* whiſper it, my *Foes* proclaim it, and the Miniſter meets me in every Sermon. I may be partial to my ſelf, but others will ſpeak plain.

Scutum conſcientiæ contra gladium linguæ. We may hear that by way of reproach from an enemy, that was but faintly whiſpered by a friend. Sir *Fr. Bacon.*

Reſol. 1. *The cenſures of others ſhould make us more ſevere in trying our ſelves.* To *doubt* of ſincerity, is one thing; to *try* it, is another. When they charge the *State* of hypocriſie upon us, we ſhould mourn for the *Habits* of hypocriſie in us; and bleſs God that their opinion for ſubſtance is not true; they do but ſay what you might have been. And when your eſtate

estate is question'd never so unjustly, 'tis a good way to *pass a Fine* upon it, and make it surer. And so you will be gainers not losers by such surmises.

2. *While your heart is right with God, heed not the censures of men.* Who more upright than *Job?* yet hypocrisie was his charge, an hypocrite was his badge; so *David*, so our dear *Lord Jesus* himself. The malicious world will be sure (as was said) to charge those faults on you, whereof there is no clearing in this life. Resolve with *Paul*, 1 *Cor.* 4. 3. *But with me it is a very small thing, that I should be judged of you, or of mans judgment, but he that judgeth me is the Lord.* We shall at last fall to an equal sentence, and till then we have reason to rejoyce, that we are counted worthy to suffer this reproach for his *Names sake*. *Nazianzen* saith, we must be dung'd with reproaches, that we may be more fruitful.

Doubt. 3. *The cry of my own Conscience:* And if a *mans heart condemn him*, who can acquit him? this hath alwayes been my fear, and who can clear him that is condemn'd of himself?

Resol. 1. *You must distinguish between Hypocrisie dwelling, and Hypocrisie reigning*: where it only *dwells*, it is as gra-

vel

vel in the ſhoe, as the mote in the eye, as the Souldier in his Quarters; you are weary of it, it makes you halt, you give it no reſt, you are very ſick of it: where it *reigns* you cannot indure to be touch'd or ſearch'd, and it orders your life and actions; your main deſign is, to *cloak* with God, and to *cheat* the world.

2. *Conſcience rightly inform'd may go far in this deciſion*: But Conſcience is not *Regula regulans*, but *Regula regulata*. Its like the *Dial* that muſt be ſet by the *Sun* of Gods word, and rightly determines only by vertue of that. And ſometimes, ſuch pangs and terrors overwhelm the Conſcience, that *then* it is not a competent Judge of the cauſe. If every man whoſe Conſcience pricks him, were an hypocrite; God help the greateſt part of Conſcientious Chriſtians!

Doubt 4. *My ſad Experience, 1. of my Dryneſs in ſecret Duties.* I am better in the aſſembly, than in my family, better in my family, than in my cloſet, and there an upright man is beſt. He that is enlarged and enlivened with others, and ſtraitned in his own bowels, cannot be upright.

Reſol. 1. *The more company we have in Ordinances, the more inlargement we may*

expect,

expect, and yet upright withall. Our *Saviour* himself when he *saw the multitudes, it opened his mouth, Mat.* 5. 1. and we read but few such Sermons from him as that was: for besides, that the numerousness and seriousness of others, is a *rational means* to quicken us that are about the same work; we may expect more of the manifestations of the *Divine Presence*, where the persons and graces of so many are, that are dear to God.

2. *But yet every upright man will be serious and hearty in secret, and earnest withall.* He would not be hired out of his secret devotions: and a little truth and zeal in a closet, is more than the larger expressions of them with a multitude; what is done in secret, provided you do it of choice and in Conscience to God, hath more genuine features of real integrity, than much more in publick, for that must needs proceed from the love of God and of his service.

O but 2. *I have experience of Decayes in my soul, and no growth. The path of the just is like the shining light, that shines more and more to the perfect day.* I feel my self rather worse every way, but not better.

Resol. 1. *It is not easie to determine of spiritual growth or decayes*; For its *object* is

is various: some grow more visibly in zeal, others in knowledge, others in stability, some more in the roots, some more in the bulk, some more in fruit. And then to discern growth, is a *work of time*: our *progress* in grace, is not so discernable as our *entrance*, for the change here is *specifical*, there only *gradual*; and the younger children are, the more is their growth discerned. Dr. Tho. Goodwin.

2. *A sensible sight of your decayes, is a true sign of growth*; the clearer the sight, the less motes are discerned, when there is joyn'd withall a *grief* for our defects. *Descendendo ascendimus*, we grow *higher* in Gods esteem, by growing *lower* in our own. Corruption doth not usually discover corruption; nor decayes, decayes. If therefore you find, that you hate sin as heartily, and can wisely prevent it, that you can be fully as serious and spiritual in your duties, as wise in reproofs, though perhaps not so frequent as heretofore; you have no just cause to charge your self with *decayes*, much less with *dissembling* in Religion. We are like benumbed limbs, sometimes have life in us, but feel it not. Mr. Caryl.

Yea, but 3. *I have experience of Inconstancy*; my soul is in a perpetual *Ague*, one while burning hot, another while key-cold; unconstant in avoiding evil, and more

more unconstant in the performance of what is good; and this is an hypocrites temper, and this is mine.

Resol. 1. *A perfect settledness is not to be expected in this life.* Our day will have a night; our Sunshine will have eclipses; *suavis hora, brevis mora*, hath been an old complaint. Grace that dwells in *such a soul*, a soul that dwells in *such a body*, a man that dwells among *such variety of businesse*, companies and temptations, cannot escape much variableness and daily alterations. Though thou art upright in the way, yet thou art but *in* the way, *viator* not *comprehensor*. Heaven is the only state of invariable holiness and happiness.

In a perfect soul there is no interest but Gods, in a sincere his interest is highest. *Adv. Bas.*

2. *The inconstancy of an hypocrite is about the choice of the end*, about the very object of the soul; whether he shall chuse Christ or Corruption, God or Mammon. The upright man is fully resolved in this, and his inconstancy is only in the *use of means*; not whether he should pray or not pray, meditate or no, but he hath not alwayes the *same degree of love* to them, heat and delight in them, and comfort from them. And this must be *mourn'd* for *here*, but can be *cur'd* only *in Heaven*.

Doubt.

Doubt. 5. *The Deceitfulneſs of the heart*; this is ſo great, that after all my tryal I may be miſtaken; there are lamps that may delude a man even to the gates of Heaven. And I am ſure my heart is one of the worſt of the kind, and ſo moſt likely to *deceive and be deceived.*

Reſol. 1. *Though the Heart be deceitful in its ſelf, yet it is diſcernable by the help of Gods Spirit. Jer.* 17. 10. *I the Lord ſearch the heart*; and he can and will lead every diligent ſelf-ſearcher into the darkeſt corners thereof. God and man together may find out it. Indeed a carnal careleſs eye ſees it not, but he that *would* know himſelf, *ſhall* know himſelf. No man is deceived herein, but he that is willing to be deceived.

2. *Your holy jealouſie as it is a good Sign of uprightneſs, ſo it is a good Antidote againſt hypocriſie.* He that detects a cheat, is not then of his party; and he that knows he hath a *Proteus* to deal with, will be vigilant over him. He that hates and bewails hypocriſie, and moſt in himſelf, will never dye an hypocrite.

And therefore be of good comfort ye upright ones. Your matter ſhall ſtand, your tenure is good, notwithſtanding the ſuits commenc'd againſt it. Theſe *ſhaking*

fits

fits do but confirm your health. The greatest tempest hurts not the tree that's well rooted, its roots will spread the more. The pinching trying Frosts strengthen the sound man, and every thing doth good to *him that is good and upright in his heart*. However you may be reputed or used in this world, whatever condition concludes you here; yet in Life, in Death, in Judgment, and in Eternity, *Integrity* will be a *Cordial*.

FINIS.